

A  
T E M P E R A T E

V V A R D - V V O R D, T O T H E

T V R B V L E N T A N D S E D I T I O V S

V V a c h - w o r d o f S i r F r a n c i s H a s t i n g e s k n i g h t,

v v h o i n d e u o r e t h t o f l a u n d e r t h e v v h o l e

C a t h o l i q u e c a u s e, & a l l p r o f e s s o r s

t h e r o f, b o t h a t h o m e a n d

a b r o d e.

*Reduced into eight feneral encounters, vvith a particuler speeche  
directed to the Lordes of her Maiessties most honorable Councel.  
To vvhome the arbitrimēt of the vvhole is remitted.*

By N. D.



Psalm. 71. vers. 4.

*Iudicabit Dominus pauperes populi, & humiliabit calumniatorem.*

God vvil iudge his poore and afflicted people, and vvil make the flou-  
derer to stoop.

Imprinted vvith Licence.

A N N O M . D . X C I X .







# THE PREFACE TO THE READER.

**H** Could much haue wished that Sir Francis Hastings, vvho geneth himself for author of a certayne iniurious pamphlet, published some monethes past, agaynst Catholiques, and intituled: *Avvache-vvord*, or vvho soeuer made that byting libel for him, vvith intention to dishonor him vvith the title, as on the one syde, he nameth himself knight (and all men knowv the Hastingses to be of a verie honorable familie, and one also to be knight of that name) so on the other, had he obserued some terme and stile of nobilitie or gentry in his vvryting: in vvich case, I had either vvholly spared this labour of ansvvering him at all, leauing him only to the censure and rebuke of his equals, for meddling in so base an excercise, as calumniation and rayling is, in this his old yeares, or at leastvvise, should he haue receyued his check and refutation, vvith that regard of vvorship and honor, as othervvise had byn due to his rank, place, and person.

But synding him so far forgetful of all knightly temperance in his tongue, and of all ciuil cariage in the drift and current of his book, as he holdeth no rule or limit of modestie at all, but intraged rather (as it seemeth) vvith a furious veyne of inuective spirit, spareth neither God nor man, so far forth as they concerne the catholique cause, or the cause them: he must beare vvith me, and lay it to his ovvne de-

## THE PREFACE TO THE READER.

merits, if I be driuen to encounter vvith him in some more eger and sharp manner, at certayne meetings, then either I allowv of by myne ovne lyking, or then the reuerend respect I carie to his house and familie, and the particuler affection I feele tovvardes some of his ovne name and linage, vvould othervvise haue induced me.

VVho vvill not confesse, but that lying, forging, and falsifying, ignorant vaunting, odious scoffyng, malicious calumniationes, seditious interpretations, bloodie exaggerations, Barbarous insultations ouer them that alredy are in affliction and calamitie, ought to be far from the nature, pen, and tongue of a knight or gentleman? and yet these are the flovvers or rather furies of this skolding discourse, as aftervvard you shall see by that vvich is to be treated. VVherin if the lyues honors, states, and liuinges, of home-borne subiectes, vvere only touched, and brought in question (as they be) it vvere more tolerable, though no vvay tolerable, being don vniuistly, but the heat of this hastie knight resteth not here, but rusheth further, to the open assault of forayne monarches also, their honors, fame, and reputation, vvich is lesse tolerable, and consequently, hath need of some more sharpe and forcible reiection.

The violence of the Puritan spirit is not vnknovven to the vvise of England: vvherunto also France and Scotland vvill beare sufficient vvitnesse. It hath byn kept dovne many yeares, by the valour and prudence of the Protestant, and the knovven professors therof haue byn held leane and hungry by her Maiestie, to no smale benefyt of publique peace and so may be stil, vvhye the Catholique partie hath also some poysse and svvay in the balance agaynst them. If Sir Francis be one of them, it may seeme perhaps expedient in his vvisdome, that (her Maiestie grovvng novv fast in yeares) thinges be brought to some trial by garboile in her dayes, for that aftervvard, more then one parte may chance

to



## THE PREFACE TO THE READER.

to ioyne agaynst them : vvherfore if they might novv oppresse the catholique partie by the hand of her Maiestie, their ovvne vvould serue aftervvardes more easely to do the lyke agaynst her and hers, and the vvay and meanes to effectuate them both may seeme perhappes no vvise to be more potent or speedie, then to dryue many at home to desperation, by feares and terrors of oppressions, and by opprobrious iniuries, and personall slaunders, to inforce forayne princes, of the same religion, to implacable yre and indignation. And this is the proper course that Sir Francis taketh, throughout his vvhole sedious vvach-vvord. VVhich to couer the better, he falleth to extreme flaterie of the other syde, espetially of the state, and of her Maiesties person in particuler; vvhich are the fittest baytes to couer such hookes, as angle after popular fauor, for a further fetch.

To this man then I am to ansvver, as the substance and tenour of his accusations, fictions, or calumniationes, shall leade me, reducing all that I am to saie, for better order and memorie, to eight or nyne principal heades, branches, and argumentes, vnder the name of encounters, vvherin I dout not, but the apparent truth of diuers poyntes vvil come to light, vvhich hitherto haue layen hidden and obscure, in the vvnderstanding of many, hoping that the discret reader vvill passe ouer these fevv lynes, vvith a beneuolent, or at least, an indifferent eye; reseruing the final iudgment of all, to the Lordes of her Maiesties Councell; vvhome, I my self haue chosen for vmpires and arbitres of the vvhole controuersie, and so I end this entrance and vvil passe to my first combat and incounter vvith Sir Francis Hastingses.

*Your hartly freend that vvisheth your best and  
greatest good, N.D.*

THE



# THE PRINCIPAL PARTES OF THIS VVARD-VVORD.

**T**He preface to the reader, about Sir Francis Hastings manner of proceeding.

The first encounter, about blessings or cursings, receyued by change of catholique religion in England. page. 1.

The second encounter, concerning certayn absurd growndes of catholique religion, faigned by the knight: and the defence of Saynt Thomas of Canterbury. page. 11.

The third encounter, touching forged perils, so haue byn procured to her Maiestie by Catholiques, both before and since her raigne. page. 27.

The fourth encounter, about certain principal Englishmen, iniured by name, as Bishop Gardener, Cardinal Allen &c. also about father Persons, and other Iesuites. page. 41.

The fifth encounter, about Iesuites, and father Persons in Particuler, whether they seek the Queenes blood, as S. Fra. affirmeth. page. 55.

The sixth encounter, of Catholique recusants now in England, and the fault of disloyalty falsly layd against them. page. 72.

The seuenth encounter, of forayn princes slandered, and first about the Bishop of Rome, whether he be Antichriste or no. page. 90.

The eight encounter, about the present king of Spayn, and the Spanish nation, iniured by Sir Francis. page. 102.

A speech to the Lords of her Maiesties priue Councell, remitting the iudgement and arbitrement of the whole controuersie, to their censures: as also the iudgment and petition of the answerer, for ending or composing of matters. page. 119.



THE FIRST IN-  
COUNTER, ABOUT THE  
BLESSINGS AND BENEDICTIONS,  
*which Sir Francis affirmeth to haue come to England by the  
change of Catholique Religion.*



WITTIE was the answer of him who Antigo. of  
flatterie. being demaunded, what enemy was to  
be holden for most perilous and perniti-  
ous; sayd, that of domestical enemies,  
the flatterer; for that his wound is recei-  
ued commonlie with delectation, and  
by couering the truth, and praying the  
vices and imperfections of the party flat-  
tered, he doth lead him pleasantly and  
without resistance, to perdition.

And as this is true in particuler men (as all the world doth experience daily) so much more hath it his effect in great communities and common wealthes; where the greater part being lightly of the simpler and more imperfect sort, they are easily caried away with the poysoned melody of these Sirens songes of adulation, & so he that will read ouer the stories of the beginnings, proceedinges, fall and ouerthrow of realmes and countries, shal find the principall root of their ruine or changes; to haue bin the eare and credit giuen to flatterers, before the sincere coucell of them that spake more plainlie, though les pleasantlie. Let the onlie example of the people of Israell serue for this tyme, who being often told by holie men, and prophets of God, of their dangerous estate, would neuer beleue them, but harkened rather vnto flatterers that smoothed all, and told them of blessings; in so much as God himselfe resolu'd one daie to saie plainlie vnto them (though it profited little) *Popule meus qui te beatum dicunt, ipsi te decipiunt, & viam gressuum tuorum dissipant: Esa. 3.* My people, they who say thou art happie, they are those that deceiue thee, and doe mar the way, where thou art to passe, therby to ouerthrow thee.

A

He that



*The present  
state of En-  
glish blef-  
sings.*

He that will consider with iudgement and indifferencie, the present estate of matters in England and round about it (& this especially by reason of change made in religion) & shal read together the flearing tale, which Sir Francis Hastings telleth vs in the first lynes of his booke, of the infinit and innumerable blessings receiued (as he saith) by the sayd change: he will either say, that the man lacked witte and discourse to see the deformitie and contradiction of his owne talke, or els modestie and shamefastnesse in vttering it.

For notwithstanding the rare partes, and good intentions, of her Maiestie in this her gouernement (which no man denieth, nor yet conioyneth with the euil successe of this alteration of religion, as well knowen not to haue proceeded of her owne inclination at the beginning) who is there so simple that discouereth not, or so euil affected that rueth not from his hart, the difficulties alredy growen and growing daily by this most vnfortunate and fatall alteration of religion? which this man calleth, *The fountaine and wellspring whence all the rest of this our little Islandes benefites and blessings doe issue and flow.* Nay doth not the seely fellow himself in all this furious, and scornfull libell of his, indeuour to lay before vs a thousand feares and frightes of imminent perilles, which he saith hang ouer vs by the diuision of hartes, of handes, of iudgements, of affections, of partes and partialities, and factions within the realme? Or is his whole argument any thing els in effect, but a timerous abodement of infinite ruines, that doe beset the realme, at this day? And are not his owne wordes these, after a long discourse of perilles? *I doubt not (deare countrymen) but that you are men of wisdome, and can easely conceyne, what dangers we stand in, by that which hath bin set downe before.* And a little after: *The life of Religion, of Queen, & Countrie, is at the stake, &c.* And how then doth he pype vnto vs this feigned note of melancholie musike, amidst so many dreadfull cares and sorrowes? hath he not redde that: *Musica in luctu importuna narratio*, it is importun chaunting, when other men are weeping? but let vs heare his manner of speache.

*Eccl. 22.*

*If I should take vpon me (sayth he) to enter into the enumeration of all the benefites, and blessings, that from the almightie haue bin powred vpon this little Island of England, &c.*

Here Sir Knight, seing you mention our little Island, you must take in Scotland also, or els you erre in Cosmographie, and then your meaning must be, that Scotland in like manner as well as we, hath tasted of the same benedictiōs, by change of religion, as no doubt but it hath, with all other regions and countreyes neere about vs, who  
being



being quiet before and settled in one vniuersall and generall religion, did by Englandes alteration, receyue the like impressiō and motion in themselves; yet more then the rest (by their necrenesse) Scotland, Ireland, Flanders, and Fraunce. Into the enumeration of all which countreyes miseries, tumultes, calamities, and desolations, happened by that chaunge, if I should enter with Sir Fraūcis to recount them, I should finde a far more ample subiect to inlarge my self vpon, then he in recyting his blessings, though he descended vnto verie poore ones.

For to begin with Scotland, and to say nothing of the Battailles, Scotland. Murders, destruction of Countries, Prouinces, Townes, Citties, Howses, and particuler Men, which we haue seen in that Realme within thes fourtie yeares, that the change of religion hath bin attempted; no man can deny but that three Princes, two Queenes, and one King, the Mother, Daughter, and Husband, haue bin all brought to their bane, by this occasion; besides the ouerthrow and change of so many Noble Howses and Linages, as Scotish-men can recount, among their Hamiltons, Douglesses, Stewardes, and others; as also the Irish will tell of their Noble Desmondes, and other Pceres destroyed. But Flaunders & Fraunce haue no end at all in these coumpres, Ireland.  
Flaunders.  
Fraunce. when they begin, they are so many. And all this, as they say (and is euident) by the Lamentable consequence of our change of Religion in Englād, which drew them after vs, or at least wyse gaue example, hart, and help, to their change and euerſion also.

But not to steppe frō England it self, wher principally this *blesſing* England. *bringer* doth vaunt that his blessings are powred out in abundance, let vs examine the matter indifferentlie among our selues: we are English-men, and we talke to men of the same language and nation, that know the countrie and condition therof: and many haue seen the change, and knew the ſtare of thinges therein before the alteration, or at least wyse haue heard thereof ſince: by their fatheres and grandfathers. This is not a contention about *Terra Virginea*, where only we must beleeeue *Sir VValter Raleighes* Relations, or *Sir Humfrey Gilbertes* about *Terra Florida*. Let euery man then looke about him, and say what he findeth or feeleth of these blessings, or maledictions in himself or others.

I for my part shal onely for better direction of mens iudgments, geue this aduertisement, that all blessings of a common-wealth may seeme to be reduced to two heades or braunches, the one spirituall, belonging to the soule and conscience; the other temporall, that con-

# A VVARD-VWORDE TO SIR FRANCIS

cerneth the body and weale publique. Let the consideration of the spirituall, goe before, for that they are the worthier and most important for true Christians to be considered and esteemed.

Spiritual effects by change of religion.

Ioan. 17.  
Act. 4.  
Eph. 4.  
Gal. 3.  
2. Thes. 5.  
1. Cor. 4.

There was in England before the alteration, one God worshipped and adored after one and the self same manner, not onely throughout this little Iland of England, and Scotland, but also of the whole body of Christendome, one sayth, one beleefe, one forme of seruice, one number of sacramentes, one tonge in celebration, one sacryfice, one head of the Church, one obedience, one iudgement in all, with other lyke poyntes and circumstances of vnion and vnitie, which made a generall vniformitie also in the peace of mens myndes, and is a benedictiō so highlie esteemed & commended by the Apostles and Christ himself as nothing more in Christian doctrine.

This was in England before the change, but now in these poyntes, we English of the new profession, are not onelie different & deuied from the generall body of Catholiques in Christendom (with whome we were vnited before) but also among our selues and with other new sectaries sprong vp with vs or after vs, we haue implacable warres and are deuied in opinions, as from Lutherans in Germanie and Denmarke, from Zwinglians in Swizer-land, from Caluinistes in Geneua, Fraunce, Holland, and Scotland; and at whome what combates our Bishoppes, Counsellors, and moderate sorte of Protestantes, haue to defend their *Parlament Religion* and Q. proceedings as they call it, against Puritanes, Brownistes, and other lyke good fellowes, that by shew of Scriptures doe impugne it: All Englishmen knowe and see by their bookes daylie, so as this first and greatest spirituall blessing of vnity and vniformitie, we haue lost and not gained by our change of Religion.

But here our Knight perhappes will say, that the blessing consisteth in that by this change, they who follow the *Parlament Religion* allowed by the state of Englād, (I doe say Perhappes, for that I know not but rather doe doubt much, whether Sir Frācis doth followe it or no) haue the onlie true Religion among all others, that doe erre, or at least wyse his puritan Religion, and thereby that they only haue this blessing by the change.

About certainty in religion.

And, no doubt, but he saied much if he could proue it of the one or of the other, but this seemeth impolsible (I meane) that he should either proue it to me, or knowe it himself, but onlie by his owne particular ghesse, which maketh not faith, but opinion and fansie; for I would aske Sir Francis, or any such man as he is, that determineth  
so reso-

T



so resolutely, that his onlie Religion among so many others (as are extant at this day) is true, and all others false; whereon doth he ground his certaintie?

Two only meanes can Sir Francis haue to guide himself in this case, first, that he hath receyued his doctryne of such or such persons, preachers, Ministers, or Doctors, whose learning and knowledge in this behalf he trusteth absolutely: & then is his whole fayth builded vpon the credit of man, as is euident, and consequently is nothing worth, nor no fayth at all. The other waie is, that he beleeueth it, for that it is founded in scripture; but this waie to Sir Francis must needs be as vncertayne as the other, if not more; for that to be sure that it is soundly grounded vpon scripture, he must first reade himself his whole beleeve expressly in scriptures, which is much for a man of Sir Francis occupation to do, & then he must be able to iudge of manie other poyntes, belonging to the same, as namely, that the booke is surely scripture, that he readeth. And then that the translation which he vseth is trulie made, out of the learned tongues of Hebrue, Greek, and Latin: And lastelie he must be sure of the true sense and exposition, which also are hard matters, for a man of Sir Francis learning, and much more for others that knowe lesse then he.

Yea and when all is done, if he had all these helpes needfull for such a matter (as he hath not) yet were it but a priuate mans opinion, and consequentlie his faith should be grounded but vpon his owne particuler iudgement, which maketh no faith at all, but opinion only as oftē hath byn saied, for that faith must haue Gods expresse authoritie for her foundation.

So that to conclude, the first blessing which Sir Francis in particular thinketh to haue receyued by this change of his religion, is in effect, that, whereas before, when he beleued the Catholique and vniuersal fayth of Christendome, deliuered vnto him by the vniuersal church, as founded on scripture (which church Christe and his Apostles, gaue him expresse comission to credit) his beleeve was properly fayth and founded vpon a rocke, that could not fayl: now, hauing left that fortress, and cast himself into the waues of new opinions, he hath nothing certayne at all, but so much as he list to chuse of himself, or of other mens opinions; which choise is properly called heresy, for that the woord heresie in Greek (as all learned men know) signifyeth nothing els, but a certayne election and choise in matters of religion, to witt, when a man leauing the common consent of the generall Church, chuseth only to follow that



A playne demonstration  
agaynst Sir  
Francis.

which his owne priuate iudgement induceth him vnto.

And to make this more playne, how all these people haue no other rule of beleef but only what their owne faisie leadeth them vnto, I aske Sir Francis (not of any Catholyque Doctor, nor of anie auncient father, as S. Augustin, S. Ierom, or the rest, whome easely he would contemne) but rather, of his owne Doctors, Martin Luther, Iohn Caluyn, Theodore Beza, and such others, whome he supposeth to haue bin seruantes of God, and indued with his holie spirit: and all the world knoweth that they were more learned then Sir Francis, yet why should he beleue his owne iudgmēt more then theirs in poyntes of faith? wherein they differ from him, as Luther about the real presence, and the number and forme of Sacraments, and many other pointes; Caluyn in matter of the Q Supremacie, which he denieth. Beza in the whole gouernement of their church. Or why should I beleue Sir Francis or his new maisters of England, rather then these that were more learned then hee or his? or what reason, rule, or foundation, haue any of these men, to beleue their owne opinion, more then others, but only self will and fanisie?

This then is the first and greatest spiritual benediction (or malediction rather) that I fynd to haue happened to our realme and nation by this wofull alteration of religion, that whereas before we had a direct rule, squire and pole-starre to follow, which was the vniuersal church; now, euery man being set at libertie, holdeth, beleueth, and teacheth what he listeth. Nor is there any waie or meane left to restrayne him, for streight way he appealeth boldly and confidently to the scriptures, and there he wilbe both maister and pilot, and bote. swayne himself, to gouerne the barke at his pleasure, for he admitteth no iudge, no interpreter, no authoritie, no antiquitie, nor anie other manner of triall; which is the greatest madnes and malediction that euer could happen amonge men of reason.

And I haue byn the longer in this first blessing, for that it is the head and wellspring of all other spirituall miseries, insued by this alteration vpon vs, which now in haste I will runne ouer as men are wont to drinck a medicine with as litle stay or reflexion as may for the euil sauour.

VVhat effects of vertue new religion hath vtought.

After assurance, stabilitie, and vnion in beleef, the next greatest spiritual benedictions that can be expected of any doctryn, are the good effects of vertue which it woorketh in mens myndes and manners, as it was foretold by Esay the prophet, that Christes doctrine, should so alter mens conditions and natures, that such as were most

fearce,

fearce, sauadge, and wicked before, should by this doctryn become most humble, kinde and gentle. *The Wolfe (sayth he) shall dwell with the lambe, and the parde shall lye with the goat; the calfe, lyon, and sheep shall abyde together: and a litle childe shalbe able to gouerne them all.* *Esa. 11.*

VVell then: hath the protestantes doctryn wrought these effects of peace, meekenesse, mansuetude and agreement? I haue touched before the bloody tragedies raysed in Fraunce, Flaunders, Scotland, and other places, vpon the first rysing therof, I might adde Swizerland, and Germanie, where their owne stories do testifie, that aboue a hundred thousand people were slayne within one yeare, by the rebellion and warres of the countrie-men agaynst their Lordes, for the contro- Sledan- uersie of religion, such humilitie obedience, and meeknes of hart imprinted presently this new doctryn when it came.

But let vs see other effects, Christes doctrine exhorteth to Pen- *Math. 3. 8.* nance, to Mortification of the flesh, to Continencie, Virginitie, Fa- *Luc. 3.* sting, Praying, Almes, voluntarie Pouertie, renouncing of the *Act. 2.* world, & the lyke. Are there more of these effects now adayes in *2 Corinth. 7.* England or before? Or are there more in Sir Francis and his men, *Co. 2.* then in ours? doth he and his ghospellers pay their debtes better then *Rom. 8.* Catholiques doe, or keepe better Howses, or more Hospitalitie, or *Coll. 3.* rayse their Rentes lesse, or take lesse Fines, or vse their Tenantes *Math. 19. 17* better, or lend their Neighboures more money without vsurie? Or *1. Cor. 7.* doe they helpe to Marrye more Poore mens daughters, and other *Luc. 11. & 14.* such like good VVoorkes of Charitie? Is Pryde in apparayle, Gluttonie, Dronkenesse, Lecherie, Swearing, and For-swearing, Couetousnesse, Crueltie, Falsehood, Deceipte, Theeuerie, Lack of Conscience, Oppressing of poore men, more or lesse nowe adayes in vre or before, when yet this change was not made? Let Sir Francis answer me to this and not he only but the whole countrie round about him, and then let him tell me with wittneses, whether they be Spirituall blessings or curses that haue insued vpon this change of Religion so much commended by him, and so I shal passe to weigh his temporall benedictions, which perhappes he esteemeth farre more then these spirituall.

For better vnderstanding whereof, men are wont to bring into *Temporal* consideration two poyntes. First, what was likely to haue bin; or *effectes by* fallen out, if the the change of Religio had not bin made in her Ma- *change of* iesties tyme, and then what hath insued vpon the change made. *religion.*

To the first they saie, that if as her Maieitie entered most happily and ioyfullie into the Crowne of England, by generall consent of all, and pro-



## A VVARD-VVORDE TO SIR FRANCIS

and promoted especiallie by the peculier forces of Catholiques, that were at that day moste potent without comparison; and that, as her Maiestie entered Catholiquely, that is to say, shewing her self in all poyntes of religion and behaueour à Catholique, according as she had done also before in her sister Q. Maries raïne, and was now crowned and anoynted Catholiquely by a Catholique bishop, at a Catholique masse, and other like circumstances; if she had continued that course still, & not yeelded to the perswasions of some new counsellors, agaynst the iudgement of all her olde (as indeed she was hardly brought to yeelde therunto at the beginning, for that she foresawe by her wisdome, diuers of the inconueniences, that sythence haue insued) then say these men, if this had byn so, both her Maiestie and the realme had byn moste happie at this day. And in particuler they alleadge these benefytes following, which of all probabilitie would haue fallen vpon vs.

1. First, her Maiestie at this day had had a moste flourishing kingdom vnitèd both to her, and among themselues, in Religion, iudgement, affection, fidelitie, and frendshippe, as other realmes Catholique of the worlde are seen to be, and as ours for aboue a thousand yeares together with much honour and felicitie, is knowne to haue remayned.

2. Hereof had insued that none of these feares and terrors of Conquestes, Inuasions, Assaultes, Treasons, Conspiracies, and the like, which this *Wach-man* in deuoreth to lay before vs, had euer come in consideration. For that England vnitèd in it self, hath euer since it was a Monarchie, made other Kingdomes and Prouinces rownd about it to feare her forces (as by matters happened in Frâce, Ireland, and Scotland, for many ages is euident) and she neuer greatlie feared any.

3. Thirdly, England had had her Maiestie at this day by all likelihood a ioyfull mother of many fayre and princely children, for that the principall cause of her graces not marying is to be presumed to haue proceeded of the different Religion of forrayne Princes, who desired the same on the one side: and on the other, the inequality of blood in her owne subiectes, for such aduancemēt. For to attribute this great resolution of her Maiestie, to the onlie loue of sole lyfe and Maydenhead, I doubt how it can be iustificable, seing that among Catholiques where such professiō is more praised and practised, they vse sometymes to draw out euen vowed Nunnes from their Cloisters to mariadge, for so weightie a cause, as is the sauing of succession



cession in so great a crown as England is known to be. And among protestants virginie is not of that necessitie or merit, as for it to incur so great inconueniences, notwithstanding the base and seruile flatterie of this crouching Knight, who casteth in now and then the memorie of a Mayden Queen, without respecting the deadly wound which his countrie receiueth thereby.

Fourthly, of this had followed the sure establisment of the succession of this Imperiall crown in the blood and race of the vnited Royall Howses of York and Lancaster, and of the lyne of the Noble King Henry the seuenth, which lyne being now to end with her Ma-  
4. Establisment of succession.  
 iestie, in the direct discent, is lyke to bring great dangers to the realme. For albeit there want not of collateral branches, yet their causes are otherwise so implicated for diuerse respects, but espetiallie by difference of religion (which had neuer happened if the change had not byn made) as no man can tell what wilbe the end, and molt men do feare extreme calamities therby.

Fifthly, if religion in England had not byn changed, we had had no breach with Rome, nor consequently had the excommunication followed, whereof so great noife hath byn made in the world abroad, and so great trouble at home. And what the vnion and frendshipp of the Bishop of Rome may importe, euen as a temporall Prince, the effects shewed of late in Fraunce, where espetiallie by his indeuour and authoritie matters haue byn compounded that seemed verie hard and desperate before, not only between that King and his owne subiectes, but also between that crown and Spayn and the states of Flaunders, which without such an arbiter and vmpyre would verie hardly, haue euer byn accommodated.  
5. Vnion with Rome & see Apostolique.

Sixthly, England had continued in her old ancient amitie and leagues moſte honorable with Spayn and Burgundie, and with their dependents, and consequently had auoyded all these long and costly warres, which by that breach we haue byn inforced to manteyne with losse of so many worthie men, and expence of so great treasure, as easelie maie be imagined, and the quarell not yet ended.  
6. Ancient leagues.

Seuenthly, so great and bloody warres and tumultes in Christian kingdomes round about vs, had neuer happened, as before in part hath byn declared, and all the world doth impute the principal causes and motions therof, vnto the diuersitie of religion in England.  
7. VVarres abroad.

And lastly, most dolefull alterations in our own countrie had byn auoyded, as the deprivation in one day of all the sacred order of Bishops in England, with their perpetual imprisonment, for that they  
8. Damages receaued at home.  
 would

would not subscribe to this infortunate change of religion, wroong out in Parlamēt, as all men know, by the oddes only of one or two voices of lay men. The disgrace and abasing of so many noble houses, with ouerthrow of others, wherof let Norfolk, Arundel, Northumberland, Oxford, VVestmerland and Dacres giue testimonie. For of the rest I will not make mention, seing perhaps themselues would be loth I should, all which had passed otherwise by probabilitie, if religion had not byn altered. The continual and intollerable affliction also of so many honorable and worshipfull Gentlemen, had neuer happened, for perseuering in their fathers sayth, wherto our country was first conuerted from infidelitie, without any other offence obiected or to be proued agaynste them, but only refusing to accommodate themselves to this change. The torturing, hanging, and quartering, of aboue a hundreth Preestes for the same cause; the moſte of them good Gentlemen, and youthes of rare witt, learning, and other partes, which other Common wealthes would highly haue esteemed, and so would ours too in tymes past, and will agayne in tyme to come, when these blastes shall once be ouerblown.

Recufantes.

All these inconueniences and calamities had bin auoyded, or the moſte of them, if change of Religion in England had not byn made; so that the innumerable benedictions, which this poore man would needs threap vpon vs, by the change, do come to be in effect these that follow.

The ſome  
of all that  
hath byn  
aide.

First, in Spiritual affayrs to haue no certaynty of Religion at all, as hath bin proued; no stay, no foundation, no rule, but only euery mans own priuate iudgment, and fanſie, wrangling and iangling without end, and without iudge or meanes to make an end: Nouelties without number, and liberty of lyf without feare or force of Ecclesiasticall disciplyne to restrayn it. And the in temporall matters the blessings are such as haue bin discovered; our Realme deuided and ſhiuered in a thousand peeces; our Princess olde, without children, or hope of any, our Crown without Succession, our olde frends and allies made our enemies, our new frends vncertain, our own flesh and countrymen most pitifully deuided within their own bowels, and most miserably tossed and turmoyled both abroad and at home: abroad and in other countries, with Prisons, Yrons, Chaynes, Gallies, and other Afflictions, euen to Death it self; for being Protestants, Pirats, Spies, Practisers, or other such imputations incident to enemyes. At home afflicted with no less persecutions of our own Magistrates for being Catholiques, or deemed to be such. So as I would fayne know, who  
are they



are they in our little Island that feel these innumerable benifits and blessings by change of Religion, which this gentleman talketh of, seeing there are very few either of one Religion or other, that taste not of the miseries wherof I haue spoken, either in themselves, their friends, children, seruants, kinsfolks, goodes, honours, or otherwise, and most of all the Realm and Commonweaith it self.

It may be Sir Francis sitteth easier then other men, hauing gotten som fat morsel to feed on, by this change, yet ought he to haue some sens and feeling also of other mens greifs, or at least-wise so much wit as not to put himself to sing in publique, when so many thowlands of other men do weep and complayn. And so much of his blessings.

## THE SECOND INCOVNTER, ABOVT CERTAIN ABSVRD GROWNDS *and principles, forged by this Knight to be in Catholique Religion.*



WE haue taken a scantling in the former incounter of this our knightes folly and flatterie, now followeth a fuller view of his cogging and lying; for these two vertues cōmonly go together, *qui adu-* Seneca.  
*lator, idem & mendax*, sayth one; the flatterer is a liar in lyke manner. For neither truth can stretch herself to flatter: nor flattery can be manteyned without

lying. This man then, after he hath flattered the state of England so grossly and fondly as you haue heard, by telling them of the innumerable benedictions powred out vpon the whol Island by the change of religion, now he will needes take vpon him to set before our eyes the spiritual miseries and maledictions that Catholiques were in before this change, to witt in Queen Maries dayes; and in former raignes of ancient Catholique Princes, by reason of certayne absurd and false principles, which (as he sayth) were then receyued for truthes in matters of Religion.

But before he come to set down those principles, he maketh for his preface a certain poetical description of the dark, cloudy, and mistie state of thinges, in Queen Maries tyme, in these woords.

*It is not vnkowne (sayth he) to many yet liuing, nether can it be altogether* Deuised dar-  
*hidden from the yonger sorte that liued with them, what a dark mistie cloud of* kenes.

A 2

ignorance

B 2

ignorance (which brought in popish idolatrie and all manner of superstition) did ouershadow the whole Land, &c. (and againe after.) In these dark and cloudy daies, least the sun-shine of knowledge should dispearce the mists of ignorance and giue light to the dimm of sight, &c.

Doth it not seeme that this graue gentleman describeth the lake of Auernus in Italy, or some foggy marsh in England, or some smoaky kitchen or wood-howe of his own without a window, when he speaketh of our famous Country in former tymes? Aboue a thousand years the state of England and the Princes, People, Nobility, and Learned men thereof had continued in that Egiptian or rather Cimmerian darknes which he describeth vnder, *clouds, mists, and shadows*, vntil his new Sun-hyne doctors came in to inlighten the same. And it was accounted then as wyse, learned, valiant, noble, and flourishing a Kingdom, as France, Italy, Spayn, and other Catholique kingdōs be at this day; where if one of these our *inlightened, & Sunborne*, English ministers should appeer, he would not dare to open his mouth in schooles or matters of learning, among the great number of most excellent learned men, which there are found, as we haue well experienced by such of our protestant people as now and then do go abroad to forrayn Vniuersities, and are quickly brought to confess, their inequality in this kynd, for that they skarse vnderstand the very ordinary tearms of the learned sciences which the other do possess. And as for Q. Maries reign in England, it is euident to all those that haue iudgment to discern what learning and wisdom meaneth (and indifferency to confess it) that there was not a more learned Clergy in many ages before. And in respect of these poore creaturs that occupy now their prebends, and sitt in the *Sun-shine of their New-pretended-gospel* with their wiues and children round about them, they wer great Rab- bins and Patriarchs. One Tonstale of Duresme, one Warlon of Lin- coln, one Christofer son of Chichester, for learning: one Fecknam of VVestminster, one Gardener and on VVhyte both Bishops of VVin- chester, for wisdom and learning together, were able to hold at school all your *Sun-shine* Clergie at this day, for terme of life and after, as by their woorks and wrytings yet extant doth well appeer.

But let vs see how the knight goeth forward in his tale; after he hath tolde vs of these *clouds, mists and darknes*, that then raygned, he addeth these woords: *Whereunto* (sayth he) *was added, and wherewith was mixed, all bloody and sauadg cruelty agaynst those that desired knowledge and were any way inlightened by Gods grace, with a glimering or smale insight into true religion.* For though it were but only a desire to read vpo the holy booke of God;

ether

Learning in  
Q. Maries  
reigne.

Manifeste  
vnto thes.



*either the olde or new testament, then heretique was his title, heresy was his fault; and for this was he called before the Romish Cleargy to receyue their censure, and such neuer departed from their clowtches till they had brandeled them to the slaughter.*

This is his narration. VVherin first we must separate open and manifest lying, from fond and rude ignorance: for that the former is less sufferable (in a Knight that holdeth accompt of honor) then the second, especially in matters of Diuinity. And truly I am sory that the writer of this booke calleth himself knight, to whom in law of Chiuallry a mā should not giue the lye, but with obligatiō to defend it in the field, but for that I do presume when he resolved to write and publish this booke, and to diuulge so fals, fowl, and flāderous a libel, and to iniure so many mens honours therin, as he hath donn, and the honor of God and of his Saintes especially, which is less to be tolerated, he made accompt to renounce all priuiledge of Knighthood, Gentry, and Nobility. For this cause I am moued to make less scruple in that behalf when necessity is offered.

And heere I must begin in this very place to tell him, that two manifest vntruthes, properly called lyes (for that they are wilfull) are set downe by him in the woords alleadged, and known to be such to very children and nouices in the Catholique Religion.

The first, that it is holden for heresy, or euer was, to read vpon the Bible or *booke of God* (as he calleth it) in what language soeuer, for 1.  
Vntruth. euen in vulgar tongues it is permitted to infinite lay people in all Catholique countryes, by lycence of the ordinary, as all men know, and it can not be denied.

The other ly is, *that for this fault only men were called before the Romish Cleargie in England, and brandeled to the slaughter.* 2.  
Vntruth.

These I say are apparent fictions; let the Knight defend his honor in auowing them. It remaineth only to me to lay downe what the Catholique Church did ordayne in this behalf, and what reasons she might haue to restrayne some of this mans *dim and glimmering* people from reading at their pleasure, vpon vulgar Bibles without lycence, or without the spectacles of competent learning and vnderstanding requisit for to profit thereby; & how far this prohibitiō of the Church stretched, and whether this may iustly be accompted *bloody and sauage proceedings* or rather prudent and prouident circumspection for simple mens safety.

First then, most certayn it is, that no man or woman, was euer forbidden to read any parte of the holy Scriptures in any of the three Howe reading of Scriptures was forbidden & learned vvhic.

learned languages, wherin they were written, to witt Hebrew, Greek, and Latin. And secondly, the restraynt that was made of vulgar translations, as French, Dutch, English and the lyke, was only that no such translation, should be admitted or used, except it were first examined by learned mē by order of the Bis hop, & Ordinary to see whether it were well and truly translated or no. And then such men and women of the laity were permitted to vse the sayd translation approved, as should haue lycence of the sayd Ordinary, and be thought fit and able to profit, and not to take hurt or hinderance therby; others had the same in effect and substans deliuered vnto them by sermons, bookes, and other means.

This was the order; let indifferent men iudge and determine what cruelty or mercy, impiety or piety, might be herein. For first, no man will deny but if the translator did not put downe truly and sincerely the wordes of Scriptures in his vulgar translation, then the simple reader that cannot discerne, should take mans word for Gods word, which were great inconuenience, and for this cause only (if none other were) most necessary was it, that some order should be set downe for examining of translations, whereby might be distinguished whē God and when man speaketh in the Scriptures. And secōdly though it were certayn that the words of Scripture were set downe truly in vulgar translations, yet if the same reader by ignorance did take out of the true wordes a fals sence; then sucked he poyson in steed of wholesom doctrine. If then in a fayr and pleasant garden, there should be this danger, not only that one hearb taken for another might indaunger a mans lyf, but the self same hearb gathered and dressed in different sorte, might be either poyson or treacle, who would condemn the maister of the garden, if he suffered not euery one indifferently to gather hearbs there, but such as either had skill of theselues to discerne, or were directed by others how to gather and vse those hearbs to their help and health, and not to their hurt and distruction: and to the very same end was the prohibition that ignorant people should not read Scriptures, but with leaue and direction.

Who can deny but that S. Paule talking of the Scriptures as they were in the Learned tongues (especially of the olde testament) sayth of them; *littera occidit, Spiritus autem uiuificat.* the letter or literall sound doth ofti tymes murder the reader, & the only spirit that is the inter-nall true and spirituall meaning of the Scriptures, doth giue lyf. And albeit S. Augustin in his learned booke *de Spiritu & littera*, doth extend these wordes of the Apostle to a farther meaning also, yet he reacheth

this too

Compara-  
son.

2. Cor. 3.

Ad Marcel-  
linum.



this too, and so do the rest of the ancient fathers, namely S. Hierom *ad Nepotianum*, handling the story of king David 3. Reg. 1. where the young virgin Abisag was sought out to heat him in his olde adage: S. Hierom sayth, that if we should follow *litteram occidentem*, the murdering letter, it seemeth a iest and fable, but if we fly to the hidden spirituall sence and meaning, it is most holy.

But now let vs aske of you Sir Knight, how wil your vnlearned readers those whōe you cal *dim & glimring people*, discern these things without a guyd, such as the Catholique Church doth appoynt for expounding the Scriptures to simple people, by Catechisms, Sermons, Homelies, teaching of pastors, and the lyke, without deliuering the whole Bible into their handes, to be vied or abused to their destruction.

Furthermore you cannot deny, but that the vnderstanding of Scriptures is a particuler gift of God, reserved especially vnto Christe, who had the key to open the booke sealed with seuen seales, as S. John testifieth, and to the same effect is it recorded in S. Lukes Gospel for a singuler grace, bestowed by our Saueour vpon the Church, *tunc aperuit illis sensum, vt inteligerint Scripturas*. Then after his resurrection did he open to them the sence, wherby they might vnderstand Scriptures of theselues. For euer before he had interpreted the same lightly vnto them, as in the Gospel appeareth. He sent also S. Phillip the Apostle by commaundement of his Angell, to goe and interpret a certain place of the Prophet Esay, vnto the great Eunuch & Tresurer of the Q. of Æthiopia, when he would conuert him. And it is to be obserued, that albeit Christe might haue opened the sence of the Scripture to himself immediatly, yet would he send him a guide. Yea though the sayd Eunuch were learned (as may apper by that being an Æthiopian read the Prophet in Hebrue) and though he were also instructed in the Iews religion (as it is proued by that the storie recordeth that he came to adore in Hierusalem) yet all this notwithstanding, was he so far from the pryde of our *peeuish proud protestant people* now a dayes, which make no bones at any difficultie of Scriptures, as when he was asked by S. Phillip, *Putasne intelligis, quæ legis?* thinkest thou that thou vnderstandest the Scripture which thou readest? he answered, how can I vnderstand it, except some body do expound the same vnto me? which answer I beleue many a good wife in London, that goeth vp and downe with her Bible vnder her arme, would be ashamed to giue if she were asked whether she vnderstand the whole Bible or no.

These then (Sir Knight) are the reasons why some of those your *glimmering*

Vnderstanding of Scriptures a peculiar gift.  
Apo. 1.

Luc. 24.

Act. 8.

Hierusalem.

Experience  
of hutesco-  
me by per-  
mitting the  
reading of  
Scriptures to  
the ignorāt.

*glimmering* and *inlightened* people, were restrayned by Catholique discipline to read vpon (*Gods booke* as you call it) vulgar translations; not to bar them from light as you maliciously calumniate, but rather least they being but half blynde should become whole blynde, that is to say madd and obstinate blynde of ignorance, and vnlearned blynde; for such effects doe in few some times of the rash reading of this *booke of God*, when therof is ingendred fals hood and Heresye, that is, the doctrine of the diuel, for prooffe whereof, let vs consider whether in a thousand years together in England, France, Germany and other places of Christendome, while this prudent restraint of Catholique church lasted, of not permitting all ignorant people to read Scriptures at their pleasures, in vulgar languages, without an interpreter, there arose so many Sects, Heresy'es and alterations about Religion, as there haue risen in fifty or threescore years, since this reading was left open to all; there is no comparison. And if we consider only England, the matter is euident, that more sects haue sprong vp of late by many degrees. Yea though we leaue all other sects that are permitted, or winked at in England, & respect such only as haue bin punished openly by the magistrate, namely such persons as haue bin whipped or burned in London, Norfolk, and other places for Heretiques, in the tyme of her Maiestyes raign that now is, for denying Christe himself or other poyntes of the blessed Trinity, being altogether vnlearned people, as our Chronicles testifie, of whome I ask, had they euer fallen into such errors and obstinacie, but only by reading Scriptures in the vulgar language? had euer William Hacket dreamed himself to be Christe, or William Geffrey before him, but by this way? we see then the inconuenience.

Ioane Bur-  
cher burned.

In King Henries tyme when Tindal had translated and printed the new Testament in English at Colen, and began to seek meanes to haue them dispersed in England, the laws and kings commandment being then against it; there was a certayn foul fusteluggs, dishonest of her body with base fellows, as was openly reported, whose name was Ioan knell alias Burcher, if I forget not, who beginning to be a great reader of Scriptures her self became a principall instrument also in that tyme to deuulge such Bibles as were sent, especially in the courte, where she became known to certayn women in authority; and to conuey the bookes more safely, she vsed to bynde them in strings vnder her aparrell, and so to pass them into the courte: but her neere self ship was with An Askew, whose king Henry afterwards caused to be burned for denying the reall presēce in the Sacramēt of the Altar.

But this



But this other *scripturarian* profited so wel, as in the fifth yeare of king Edwards reyn he was burned also by the protestants of that time, for denying Christe to haue taken flesh of the Virgin Marie. Who when she was codemned to dye, spake very scornfully to the Iudges, and saied: *It is a goodly matter to consider your ignorance; it is not long agoe since you burned Ann Askew for a peece of bread, and yet came your selues soone after to beleue and professe the same doctrine, for which you burned her: & now (for sooth) you wil needs burne me for a peece of fleshe, & in the end you will come to beleue this also, when you haue red the scriptures and vnderstand them,* and when she came to dye in Smithfield and D. Story endeouored to conuert her she scoffed at him, saying, *he lyed like, &c.* and bad him goe read *Scriptures*.

And thus much may serue for the repelling those clouds, mists, and darknesse which this *Wach woord-giuer* wil needs imagin to be amōg vs, for that all coblers do not clowt *Scriptures* in our commonwealth. But let vs see now what positions and principles he sayth we haue for our direction amidst this darknesse.

*In these darke and cloudy dayes (sayth he) least the sun-shine of knowledge should dispers the mists of ignorance, and giue light to the dimm of sight, this position was set down for their maxime or rule infalible; that ignorance is the mother of deuotion, and that the sacred woord of God, which was giuen to be a lantern to all our feet, and a light to our steps, was forbidden to the lay sorte (for so they called them) as matter vnfit for them to looke into, &c.*

The first  
forged posi-  
tion.

How manifest a falshood it is that reading of *Scriptures* is forbidden to all laie men, is sufficiently shewed by that which goeth before; for in any of the three learned tongues, any laie man or woman may read them at their pleasure, & in vulgar translations also such as haue lycence. And I think Sir Frauncis will not deny, that many of the laitie vnderstand latin; how then, and with what face complaineth he so piteously or rather hypocritically, *that the sacred worde of God which was giuen to be a lantern to our feet, &c.* was forbidden to the laye sorte?

Again what malepart ignorance is it in him to scoff (as he doth) at the worde *laye sorte*, with this parenthesis (*for so they called them*) as though the Catholiques of late dayes had made this distinction between laytie and clergie-men; whereas from the very Apostles tyme in all Fathers and general Counsels the wordes and distinction is ordinarie? As in the first Counsell of Nice neere thirteen hundred year agoe almost in euery canon, namely in the 1. 3. 8. 17. 18. 19. the matter is handeled expressly. And before that again, Origen proued the same distinction out of the wordes of *Scriptures* themselves; and

Distinction  
of laytie &  
clergie.

Origen. hom.  
7. in Hierem.

Epiph. Epist.  
ad Ioan.  
Episcopum  
Hierosol.  
Hieron. Co.  
in cap. 12.  
Hierem.

S. Epiphanius, S. Hieron & other Fathers, haue donn the same since. Heer then is much malice, ioyned with grosse ignorance, in our Knight of the woord. But let vs see his forged positio<sup>n</sup>, wherein we as-  
*firm ignorance to be the mother of deuotion.*

Maxime.

Minime.

If Catholiques did hold that *ignorance were the mother of deuotion*, then might they hope to see Sir Francis Hastings a deuout knight in time, for that he is ignorant as euer lightly tooke pen in hand to write. But we deny this maxime or infallible rule to be ours (Sir Francis) and do say that it is your calumniation only, and that among vs it is nether *maxime* nor *minime*. And for you to proue it a maxime you must shew that all Catholiques or the most parte do hold it. And to proue it a minime at least you must shew that some one doth hold it: neither of which you can euer doe, and so you remaine disgraced. It may be you haue heard it objected by some idle or ignorant minister there, that inuented it for sporte, and knew neither what science, or ignorance or deuotion meaneth. And it seeming a pretie iest vnto you, you thought best to put it in your note booke, again<sup>t</sup> this occasion of writing your *Wach-woorde*; wherby you awaken men to discouery your owne folly and ignorance, and the malicious peeuish-  
nelle of your sect, that hath nothing to found it self on, but vpon faig-  
ned calumniations against Catholique doctrine.

D. Thom. 2.  
2. quest. 82.  
Ar. 20.

And this were sufficient to refute you with shame, and to put you to the proof, seeing you haue written and printed, that we hold this position. But I will goe further with you, and deale more liberally, and send you to one who will tell you perspicuously what all Catho-  
liques do hold in this behalf about deuotion, and her mocher and daughter also, that is both of her cause and effect. And this is the fa-  
mous vniuersall Doctor, S. Thomas of Aquin, who aboue three  
hundred years agoe set down the Catholique doctrine in this point.  
And what he holdeth we all hold; which were a hard thing to finde  
amongst you, that all agreed in one for a far shorter space of time.  
And if you will haue also a more auncient author, read S. Augustin  
*lib. de Spiritu & anima, ca. 50.*

VVhat de-  
uotion is, &  
vvhence it  
proceedeth.

But let vs see what S. Thomas sayth, first he sheweth how deuotio<sup>n</sup>  
is a speciall act of religion, importing nothing els, but a deuowing of  
a mannes hart to the pro<sup>p</sup>rt seruice of almightie God. And secondly he  
sheweth that the intrinsecal immediate cause of deuotion in vs, is  
contemplation and meditation of Gods benefits, and of our owne  
defects, according to the saying of the Prophet, *in meditatione mea exar-  
desce ignis.* the fier of deuotion waxeth hot in me by meditation.

Psal. 38.

And



And thirdly he declareth by diuers arguments that the proper effect of deuotion is gladnes and hilaritie of mynde. So that heer ignorance entereth neither for mother, nor daughter, nor grandmother, nor sister of deuotion but rather the contrarie, deuotion proceedeth of knowledge gotten by meditation, both of Gods perfections and of our imperfections, as hath bin sayd: and S. Augustin in the place before alleaged, saith in confirmation of this, *Meditatio parit scientiam, scientia compunctionem, compunctio deuotionem, deuotio perficit orationem*. Meditation bringeth forth knowledge, knowledge compunction, compunction deuotion, deuotion maketh perfect our praier. where is heer then *mother ignorance* alleaged by Sir Francis?

And further to make more euident the wilfull malice of these good fellows, that deuise matter to play vpon, S. Thomas maketh this objection to himself. If contemplation which breedeth knowledge be the cause and mother of deuotion, how hapneth it, that the greatest wits, and most learned men, and most apt to high contemplations, be not euer the most deuout, but often times the simpler sort, as women and the lyke, do feel more deuotion then they? To which he answereth, that those contemplations only serue to bring forth deuotion, that are fit to engender in vs the loue of God, and compunction of our sinnes, as S. Augustin also noteth. In which cogitations simpler people doe exercise themselves often tymes with more diligence and affection then the greater learned men, who are distracted with other speculations, apperteyning rather to speculation then motion of mynde, and in this sence saied most truly S. Paul, *scientia inflat, charitas edificat*, knowledge doth puff vp with pryde oftentimes, but the loue of God and our neighbour, is that which maketh vp the building, and deuout Iohn Gerion, *mallem sentire in me compunctionem, quam scire eius definitionem*. I had rather feel in my self compunction for my sinnes, then know his definition.

Why the best learned are not alwayes most deuout

1. Cor. 8.

Thus the you see, Sir Francis, that we hold not ignorance for mother, nor daughter, nor kinswoman of deuotion; but rather to the contrary, we hold that deuotion is founded and proceedeth of knowledge, wherof Catholiques haue bin euer and in all ages, more studious and greater enemyes to ignorance, then protestants can with any reason presume, for demonstration wherof, I would aske you Sir Francis (if you be a man of any discours) who haue left more monuments of science or knowledge to the christian worlde, your men or ours? who haue builded our schooles and vniuersities in England? who haue founded our colledges? who haue instituted the degrees of Doctors, Licentiates,

The Catholiques more authors of knowledge then Protestants.

Licenciates, Maisters, and Bachelers, and apointed preferments for  
 them, you or we? And to speake of positie Diuinitie only and Scrip-  
 tures, wherof you will seeme to bragg, who haue conserued and pub-  
 lished the Bible in the learned tongues of Hebrue, Greek, and Latin,  
 euen in our dayes? Were not the *Biblia Complutensia*, in all threetongues  
 printed and set forth by the expences of a franfiscan frier Cardinall  
 Ximenes Arch-bishop of Toledo, within these three or fourscore  
 yeares? And were not the last *Biblia Regia* set forth in foure or fise  
 tongues by Catholique men, by the authority and charges of his Ca-  
 tholique Maiestie of Spayn? And are not the Comentaries written  
 vpon the Scriptures by Catholique men euen at this day, aboue twen-  
 ty for one, more then those of Protestants? why then do heretiques,  
 lyke apes bragg, and prate in presence of lions, that in euery kinde of  
 learning do bear them downe? But now to the second position.

The second  
 faigned po-  
 sition.

*VVhen they had thus setled this blinde cours (saith our knight) to keepe the  
 people from knowledge, &c. Then they offer an other position, that it was not for  
 lay men to medle with matters of religion, that belonged only and wholly as a  
 priueledge to Priests; thereby making them secure and careles of God and all  
 godlinesse.*

AA. 10.

In setting downe of this forged position, there is some subtlety ioi-  
 ned with impudencie. For first in the former parte, where he sayth  
 we hold, *that it is not for lay men to medle with religion*, he subtely leaueth  
 doubtful this worde (*medle*) either to signifie that lay men must not de-  
 termine or defyne matters of religion, or els not to medle or care for  
 them at all. In the former sence we graunt, that in Synods and Coun-  
 sels, where cōtrouerfies of fayth are to be treated, Priests and Clergy-  
 men haue only authority to define and determine: for that S. Paule  
 sayth that they are apointed by the holy Ghoste to gouern the church,  
 though before they come to determine, they do help themselues also  
 by the learning of lay men, and take their iudgement when they may  
 giue light, as in all Counsels is seen. But in the second sence it is mo-  
 impudēt that he inferreth, *that hereby we would make lay mē secure & careles  
 of God, & all godlinesse*. For how doth it follow? The Queen of Englād  
 doth refer, the determinatiō of all good lawes, orders, & vertuous pro-  
 ceedings within the realm, vnto the voices of her priue counsell, or of  
 the parliament, *ergo* heerby she maketh free, secure and careles, all the  
 rest of her realm, from obseruation of good orders, law, and honest be-  
 haueour. Or in the self same matter of religion, I may argue thus, the  
 determination of matters of fayth is remitted only at this day in Eng-  
 land, to Bis hops & ministers, and not to their wiues; *ergo* heerby those  
 good



for good wiues are made secure and careles of God & all godlinesse: there is no difference in the consequence at all.

VVherfore as malice here lost her eyes, so doth she also her wits in that which followeth; for presently he leapeth to raile vpon the Saints of heauen, and namely vpon S. Thomas of Canterbury (though impertinent to his purpose) for he was treating of lay men as you haue hearde, whome he sayth we make *careles of God and all godlinesse*, for that we refer the determination of controuerfies in religion, not vnto them, but vnto Priests only, and now let euery one consider how this consequence holdeth (which enseweth) *and it is enough* (sayth he) *if one of these fellows come diligently and deuoutly to hear masse, & goe to confession once a year, to be as religious a man (secundum vsun Sarum) as could be wished; and though he were to be tainted and to be taxed with the grossest sinnes, yet Rome by the authority from their vicar generall, had a trike to hale them into the table of their Saints, and so to canonize them; as we haue example of Thomas Becket in Henry the thirds tyme, whose treasons to the prince were apparent and manifest, &c.*

But before I answer in the cause of S. Thomas, I will aduise this calumniator, first that his skoff of a religious man, *secundum vsun Sarum*, is ridiculous on his side, if we compare him to his holy ministers that follow the vse of the tauern at charing crosse, & do neither heare masse nor go to confессиō once in seuen yeares, nor meane to amend or make satisfaction; and then it is a great lye, that we require nothing els but going once a year, and a far greater that men of the grossest sinnes are made Saints among vs: and finally nothing els is heer but iests and lyes.

Secondly I put Sir knight in mynde, that talking of lay men, S. Thomas example (that was a Priest and head of Priests) was not to his purpose. Thirdly moste grossly and ignorantly he erreth in the tymes; for that S. Thomas his death and canonization was in King Henry the second and not the thirds, as fondly he affirmeth: but about thirty years before king Henry the third was borne. Fourthly that this poore man maketh an vnequal match to fight with Saints, and will rest in the end with a broken head.

And finally that he sayth S. Thomas his treasons to his prince were apparent & manifest, is a manifest slaunder. For there is nothing in all the whole discourse of his controuerfie with King Henrie the second, that sauoureth of treason, or that impugned any one law of the realm then in vre. For that the recourse he made to Rome, was lawfull at that day, as it is now in any other Catholique country. The contro-

About S. Thomas of Canterbury.

uerſie was only about the liberty of the Engliſh Church, which the king ſought to abridge, and the other as primate to defend Nor did the king or his officers charge him with treaſons, nor could they by any ſhew of Juſtice. For if in euery contention or diſſention that a ſpiritual ſubieſt, or Eccleſiaſtical Prelate may haue with his temporall prince, the ſubieſt ſhalbe condemned of treaſon (according to this ſeruile cenſure of Proteſtantes, that to flatter princes make them abſolute lordes both of body and ſowl) then Iohn Baptiſt alſo muſt be accompted a traytour, that dealt ſo peremptorily with his king Herod, that was his liege Lorde in temporal affayres. Or if you will haue examples of Chriſtian princes, S. Ambroſe muſt be a traytor, firſt for reſiſting openly his Lord and king Valentinian the yonger, & then for handling ſo hardly the elder Theodoſius Emperour, in Milan, as he ſhut him out of the church, and made him goe home agayne with ſhame and do penance. S. Hilarius alſo, & S. Athanaſius ſhalbe traitors, for their contentions with Conſtantius their lawfull Emperour and temporall Lord, who baniſhed them from their Biſhop-rikes. And the former of the two wrote two vehement bookes & inuectiues, agaynſt the ſayd Emperour, and yet no man euer accompted him a traytor for the ſame, but rather a great Saint, for his Chriſtian libertie and conſtancie. S. Chryſoſtome in lyke manner ſhalbe condemned for a great traytor, who had greater contentions with his temporall Lordes, Arcadius, and Honorius, Chriſtian Emperours, and with their wyues, Theodoſia, and Eudoxia, then euer S. Thomas had with king Henry the ſecond. For he preached agaynſt them publiquely, with great vehemencie, and thundred out excommunication agaynſt them, and was twyce baniſhed and driuen out of his Biſhop-rike by their diſſauor, and died in exile. And yet was he neuer called or accompted a traytor, but a ſingular holy man; and Theodoſius the yonger ſon of Arcadius, brought his body, with great ſolemnitie, honour, and reuerence, into Conſtantinople, and wept moſt bitterly for the ſinnes of his parètes in perſecuting ſo bleſſed a man. And as the ſtory ſayth, *made prayer to him now dead for pardon of his fathers ſinnes.* As did alſo often our king Henry the ſonne, for the offence of his father in being ſome cauſe of the death of this iuſt man, his paſtor and ſpiritual father.

Wel then to conclude this matter, treaſon there was none, nor could be in this contention of S. Thomas agaynſt king Henry; for it was donn with all due reſpect of the Archbil hopes parte, and according to the lawes eccleſiaſtical, both of church & realm. And as for the mannes

Theodor. lib.  
4. c. 6. & lib.  
5. c. 17. &  
deinceps.  
Zozom. lib. 8  
ſere per 10-  
um.

Socrat. lib. 6.  
c. 16.  
Zozom. lib. 8.  
c. 17.  
Niceph. l. 14  
c. 43.

Math. Paris.



the mannes behaueour and actions in the rest of his lyf, if we beleuee three or foure historiographers together, of greate credit and sanctitie, that liued at the same tyme and conuersed with him, they were admirable in all kynd of vertue. His death was by wilfull murder, without iustice or commaundment of king or any magistrate, as all the world knoweth. His canonization was presently vpon his death by diligent inquiry of all factes and circumstances, and by vniuersal applause of all christendom. King Henry the second excused himself of the murder, admitted his canonization, builded his shryne and sepulcher, adorned the same with greate giftes, came thither in person, and not only denyed (as I haue sayed) that his intention euer extended to his murder, but also tooke seuerer punishment and pennance of himself for the vniust wrath that by incitation of others he had conceyued agaynst so holy a man: of which penance of the kings, one that liued at the same tyme and saw it, wryteth that he opened his naked shoulders at the sepulcher, and receyued first fyue ierkes at fyue Bishops handes, and fourescore and three at so many monks handes, and after lay on the bare ground, and other such circūstances, as in the author you may read.

*Vide apud  
Lippoman.  
& Surium  
Mense Decem-*

*Edoard in  
vita D. Tho-  
mæ cap. 26.  
K. H. his  
voluntarie  
penance.*

All those that had byn enemies to the blessed man, or had had parte in his death, came after to greate miserie by Gods iust iudgements. And fynally, all the Christian world for these foure hundred yeares haue holden him for a glorious martir, and builded many a church to God in his memorie, in other countries: many great monarches haue come to England of purpose to visit his sepulcher, and others haue sent great presentes and donaries. Many miracles haue byn recorded by graue authors and publique testimony of the whole Island, to haue byn wrought by God at his sepulcher, in witnes of his sanctitie. All these testimonies then being extant in the world for so many hundred yeares together, let any man iudge whether they ought not to be of more weight with a wyse and pious Christian, then this braynles calumnation of a mad hasty hoat spurr, that knoweth not what he sayth, and much lesse careth or indeuoureth how to proue it.

But let vs see now his third position that he feigneth to be among vs, as a ground of religiō. *These two irreligious & prophane groudes* (saith he) *being layd,* though you haue seen that the knight hath layd them as fictions of his own & grownds of ours, *they proceed to a third, & set it down for a Popish ground also, that it was a dangerous and deadly sinne for any man to disobey the Pope and his cleargie, in any of their orders inioyned and commanded: in*

*The third  
feigned po-  
sition.*

Impudent  
calumnia-  
tion.

ded: in such reuerence and regard must he and his cleargie be had, that the meanest masse Priest comming with authority from him, must be obeyed vnder payn of damnation, though he commaund that which is blasphemous before God in Christians, and disloyal to men in subjects

This is his narration, from which if ye separate a manifest lye or two with some fond exaggerations (for without this kinde of leuins the poore knight can make no batch) as for example, that the Pope and his Cleargie must be obeyed though they commaund blasphemies against God, and disloyalty against princes, which is a shameles slander, and that the disobedience (if he speake of omission) in any one order inioyned by Pope and Cleargie is a deadly sinne, and the lyke: if you separate (I say) these ouer lauishings of the hastie knight; all the rest he obiectioneth is rather commendation of Catholique religion, then any reproche at all, for in that he saith wee obey the meanest preest as the highest, if he come with authoritie of the highest, he sheweth thereby that we haue among vs true obedience and subordination, and that for conscience sake. Not respecting so much the person that commaundeth, as him for whome, and in whose name and authoritie he commaundeth; and therein we fulfill, the precept of S. Paule. *Obedite prepositis vestris & subiaceite eis, ipsi enim peruigilant, quasi rationem pro animabus vestris reddituri.* Obey your Prelates and humble your selues vnto them (he distinguisheth not betwene high and lowe) for they keep diligent watche ouer your soules, as men that must render account thereof to God. And in other places he sayth, that this obedience must be with such reuerence, humilitie, and inward affection, as vnto Chryst himself, whose substitutes our spiritual superiours be, though neuer so mean or contemptible in mannes sight.

Heb. 13.

Ephes. 6.

Rom. 13.

And again, S. Paul sayth, this obedience must be, *non solum propter iram, sed etiam propter conscientiam*, not only for feare of punishment, but also for conscience, that is vnder pain of deadly sinne, or of damnation, though this wise knight do iest at the phrase, which yet is the proper phrase of S. Paul himself in the same place, saying, *qui autem resistunt damnationem sibi acquirunt*, those that resist to obey, procure damnation to themselves. And this is answere sufficient for so ydle an obiection, that we obey the meanest masse Priest coming with authority of the highest, in which matter I could teach Sir Francis a spirituall point of doctrine, if he were capable of it, and most true, to witt, that the meaner the substitute is, that is obeyed in the name and place of any potent prince or superior, the greater honor is donn to the sayd prince or superior, and the greater vertue is argued thereby to be in him that obeyeth



obeyeth, for that he is not induced by any talent or commendation of the sayd substitute to obey him, but only for loue, respect, and reuerence, of the partie whose authoritie he hath and in whose name he cometh, and by this way a catholique man that obeyeth a mean Priest comming in the Popes authoritie, or a mean qualified Pope comming with the authoritie of Christe, leese nothing, whatsoever the pride of heretiques do prattle to the contrary, and so much of this.

There remaineth then only the fourth grownd or position to be examined (for he would needs haue a whole mess of the) and this he setteth down in these wordes following. The fourth  
faigned po-  
sition.

*And hauing thus made an open passage without stop to the mark and matter they aimed at, & so hemmed men in, as they could not see which way to escape danger, but by them that layed the snare for them, they propound vnto them a mean of deliuerie from all dangers (euen when they sinned immediatly against God) which is a Shameles pardon from his holiness, and absolution from his holy Priests. But if the decrees or ordinances of their Romish sinagogue were transgressed, hardly any mercy was to be had.*

Thus writeth our knight if you will beleue him, but hauing taken him trip, in so many fals hoods, forgeries, and calumniations before, I presume that the discreet reader will giue credit to him and his assertions heerafter, by weight and measure, looking to his fingers as well as to his lips, as men vse to do when they deal with egyptians. Now then let vs examin what truth there is in this tale of his.

First and formost, who seeth not, how egregious a cauil it is, to say, that Catholiques by teaching men to obey their superiors simply and for conscience sake, and vnder paine of sinne as you heard also S. Paul to teach, that thereby they do bring men into snares, or hem them in as this mannes phrase is. By which argumēt he may prooue also, that God himself when he gaue the law to the Iewes, did hem them in to snares of sinne; which yet the Apostle so vehemently confuteth in the 7. and 8. chapters of his epistle to the Romans. Secondly, it is a notorious vntruth to say, that the means we prescribe of deliuerie from all dangers of sinne, is the Popes pardon: and a far greater and more impudent lye it is, when he addeth by a parenthesis (*euen when they sinned immediatly against God*) for that the Catholique doctrine is cleer in this point, that the Popes and Churches indulgences, auayle not to remoue mortal sinnes, but only are giuen where all such sinne, is already pardoned, by contrition and confession, and vertue of the Sacrament, and that there remaineth only some temporall punishment in this or the next life to be remitted. Neither can the Pope pardon the guilt of sinne.

Many caui-  
les and fall-  
hoodes.  
Rom. 13.

Vide quest. 26  
& 27. addit.  
6.

Tho. ad 3. p.

& caet.

tract. 5. opus-

cul. de indul-

gentijs.

sinne it self by any other way then by the means of the Sacrament of confession, and absolution (which Sacrament hath his force of the blood of Christe) as euerie ordinarie Priest authorised to heare confessions, may do the like.

1000.29.

And so thirdly, it is great ignorance in our knight if not malice, to ioine together (as he doth) the Popes pardon and the absolution of his holy Priests, which haue great difference in this matter; for that the pardon stretcheth not to remit sinne it self (as hath bin said) but only the temporal paines depending of sinne, after it is remitted: but priests absolution in the Sacrament of confession is sufficient to remitt any sinne, if the penitent be contrite, according to comission giuen by Christe, *quorum remisistis peccata remittuntur eis, & quorum retinueritis retenta sunt*, whose sinnes ye forgiue I shalbe forgiuen, and whose sinnes you I shall retaine I halbe retained. So then absolution is a different matter from indulgence & pardon.

Fourthly, that the transgressions against the decrees and ordinances of the Catholique chnrch (which wickedly he nameth the Romish Synagogue) be more hardly forgiuen among vs, then greater sinnes, and those namely that be immediatly comitted against God himself, is a shameles flaunder, and neuer taught by any Catholique man in the world, and so vnworthy to be further refuted.

A fonde conclusion.

Now then he hauing set down these four absurd grounds of religion in our name, feigned by himself, and accompanied with so many other lies and falshoods, as you haue heard: you I shall see how he maketh his conclusion, and triumpheth as though he had donn somewhat of importance: these are his woords.

*Thus haue you the blind cours they sought to breed vs in, by debarring vs the cleer light of the holy writte woord of God; & the carelesnes they sought to settle in vs of all religion, by making it a thing impertinent to vs, as though we had no soules to care for, &c.*

This conclusion to him that hath red the former foolish positions, with their confutations, may serue for some disporte and recreation to behold how his feelie knight bestirreth himself vpon castles builded in the aire by himself, fals imaginations, & sotish apprehensions of his owne, especially in a long ridiculous discours that he maketh immediately vpon these woords in his booke; where imagining that all goeth by pardons with vs, and that pardons may be had for mony, he inferreth that all rich men may easily be saued in our religion, without any difficulty: and yet sayth he, Christe taught vs, that it was as easy for a camel to pas thorogh a needles eye, as for a rich man to goe to heauen.



to heauen: & so he marueileth how these things can stand together.

To which I might answer, that it seemeth as easy to teach a beare to play vpon a taber, as to learn Sir Francis to be a good deuine, and that I would more easily take vpon me to make a camel to goe thorough any needles eye (in the sence that Christe spake it) or any rich man in the world to enter into heuen (if he would follow my counsel) then to frame Sir Francis old head to vnderstand the depth of Catholique doctrine. And therefore amidst his doubts, I leaue him to his ministers, except he will resolute to be a catholique and goe to confession, for then his ghostly father, by the penance he may chaunce to enioine vnto him, will let him see and feele that all goeth not by pardons, nor yet by money among vs. And that there is another more streight needles eye for him to enter (seeing he is rich) then the buying of pardons, if he will goe to heauen after the catholique manner; to witt, by contrition, confession, and satisfaction, which God graunt him to do, for otherwise he will neuer come there, seeing that the open and easie cart way of only fayth, is far different from the needles eye and narrow path that Christe speaketh of.

## THE THIRD INCOVNTER,

ABOVT GREAT PERILS SVPPROSED TO

*be vvrought to her Maiestie by Catholiques, both in  
the tyme of Queen Marie and since. VVith the  
cleering of diuers particuler men that  
are slandered therein.*



AS the principal marke that parasites do comonly shooe at with great Princes, is not only to handle pleasant and delightfull matter, to gain grace to themselves, but to mingle also biting stuff now and then, wherby to pinch and draw blood of their neighbours: so this gentle knight, hauing heaped many things together by flatterie and forging, in the beginning of his booke, to claw thereby the present state & prince, as in the former two conferences you haue seen: he entereth now vpon a more odious argument, to exasperate both the one & the other against Catholiques, whome he would gladly haue destroyed, if the strength of his hornes, were according to the measure of his hatred. But he being but a barking beagle among the howndes of Huntington, though neuer so cruel and bloody mouthed

The malignitie of Sir Francis.

I hope so to rebate his choller before I make an end, or at least-wise his force, as albeit he barke still yet shall he not much byte, nor doe any other effect of moment, then discouer the worrne of heresie, that lyeth vnder his poisoned tongue, inciting him to furie and woodnes against Catholiques.

First then touching perils past by her Maiestie, during the reign of Qu. Marie, this gentleman writeth thus in recital of the same.

*I hasten to put you in minde of our most blessed and happie delliuance out of this spirituall pit and thraldom of popery and superstition, by ladie Queen Elizabeth, as the instrument: whose perill and danger before she came to that abilitie to performe this holy woork among vs, I may not pass ouer; for by Gods goodnesse only and who by she was preserued, her life being maliciously and with great cunning shot at, by the Romish clergie, then in place of credit. For Gardener that most proud and bloody monster, left no corner of his wit vnought (being wise enough to woork mischief) but set all his skil and cunning a woork to shorten her dayes, and to preuent her by bloody slaughter of her sacred person, from euer being our Queen: and no reach of man can yeild me a reason of her deliuerance, but the mighty God of power, &c.*

In which woords you may see how our poet to make the succes of his feigned comedy more wonderfull and plaufible, frameth strange misteries and miracles of mil-wheeles, deuising mightie dangers and mayn perils auoyded without any means humane at all; neither is there any reason able to be rendred to him of his riddle as himself affirmeth, but I shall indeuoure to solue both the one and the other and that without any miracle, by humane reason only if Sir Francis can vnderstand it, and now I begin.

The estate  
of Lady Elizabeth in  
Q. Maries  
tyme.

That the state of lady Elizabeth now our Souereign Queen, was subiect to diuers suspitions and dangers during the reign of her sister Queen Marie, no man of discretion in matter of state will deny, or can greatly merueil at; for she being the next heir to the crown, and her sister hauing no issue, nor any great probability euer to haue: and furthermore being presumed by many, to be inclined to a different religion, though she shewed it not, & that all the discontented of that state depended of her, and made their recours vnto her as to their rising sun & future hope; no marueil though she was bad in ielousie, especially seeing the often and perilous attemptes of VVyate, Courtney, the Carews, Cobham, Throgmorton and the like, did seem to leane also that way (for I will enter no further to discusse those affaires) and so did hold both the Queen and state in suspence and care. VVhich circumstances what daungers they are wont to bring to future pretenders, diuers

ders, diuers



ders, diuers examples vnder our former kings, and lastly that of the Queen of Scots in our days, may easily teach vs.

But that the life and blood of her grace at that day, should be so earnestly & maliciously sought after, by so many & so potent men and means, as this knight heer and in other places of his booke, doth affirm, and would haue beleued, to witt, by Bishop Gardener then Chancellor, by B. Bonner, D. Story, and al the Catholique clergy by name: and furthermore by the King of Spayne himself & by all Spanyards; by the Queen also then in gouernment, & consequently by her counsel and nobility with her, and by all catholiques together, who had power at that day to doe as they thought best, and no impediment either at home or from abroad (that I know) to let them in their designments, and yet all this notwithstanding, that nothing in this affaire so much desired should be effectuated; this passeth indeed (if it were true) all rule of reason, and might set Cicero to schoole again, who teacheth in his rhetoriques, for an euident forme of argument, that, *qui potuit facere & voluit, fecit*. he that both would and could doe a thing must needs be presumed to haue donn it. VVhich yet, in this our case holdeth not, as it seemeth, for that our knight affirming that the parties aforenamed would haue made away the Lady Elizabeth, and I assuring that they could; yet is it euident that she was not, and therefore either I am deceiued in their power, or he in their willes, or some other secret cause must be sought out, which he will needs haue to be miracle, but I think it not necessary, and so shall indeuour to reueil the mistery by way of reason if it may be.

First then, I doe not deny, but that the preservation of Lady Elizabeths life in Queen Mariess time, may be referred to the prouidence of almightie God, as the first and principal cause, who aboue our reach for reasons to himself best knowne, doth dispose of all matters, but especialy of princes liues and states: yet deny I that no secondary or immediate humane causes can be found to haue concurred also with this prouidence of God, as this our *miracle-maker* affirmeth: for I can recount him diuers causes and those pregnant also, and potent, which did concur in those days to the preservation of her grace, which being most euident and true, doe deliuer the case from all such necessity of miracle as this poore knight would perswade vnto vs.

And first of all was the age and yong years, bewty, felicity, meeknes, and other good graces and talents of the princess her self, which wrought much with all sortes of men, but especialy with the Spaniards, and other strangers, and aboue all with the yong king himself,

Causes of  
securitie to  
Lady Eliza-  
beth in Q.  
Mariess  
tyme.

1.

as often his neereſt about him at that day haue reported ſince. And namely the Duke of Feria while he was aliue, who being then but Count and ſent Embaſſador from the king (then lying in Flanders) to viſit Queen Marie, had ſuch earneſt and ſpetiall charge to viſit and comfort the L. Princeſſe Elizabeth immediatly after his Embaſſage to the Queen, that all of the court of England merueiled at it and ſome perhaps did not greatly like of it, and in very deed the yong lady was ſo extraordinarily fauored, and affected by his Catholique Maieſtie, and all his nobility preſent with him in England, as it is moſt baſe & barbarous ingratitude in this ſicophant to deny it now, and monſtrous inciuitly to accuſe them of cruelty in this behalf, their affections being ſo notoriously known to the cōtrary in thoſe times, and this was one cauſe and perhaps not the leaſt of her graces ſafety.

2. Secondly, was the generall hope that moſte men had of her graces being a Catholique, as then ſhe bore herſelf both in woorde & deed, hearing two Maſſes among other things euery day, one for the quick, and the other for the dead, and receiuing no ſeruant lightly into her hows or ſeruice, nor retaining any towards her, but with this expreſſe condition, and many other ſignes and arguments that way.

3. Thirdly, was there a great reaſon of ſtate, that ſtood mightely alſo for her graces ſafety at that tyme, in that if ſhe had fayled, the next potēt pretēder ſeemed the Queen of Scots, thē married to the Dolphin and heir of France, who by this means might haue come to be king of France, England, and Scotland together, which thing many Engliſh-men but more Spaniſh, could not abyde to hear of.

Now then, let our *miracle-maker* tel me, whether theſe be no reaſons, and whether no reach of man can yeeld him any reaſon of her graces deliuerance. If his reach and inſight in matters of ſtate be no greater then this, it is no merueil though he be not of her Maieſties counſell, though he flatter neuer ſo deeply for it, and thus much may be ſaid of her graces dangers in Queen Mariestyme. Let vs ſee now what hath happened ſince. This notable calumniator beginneth thus.

*VVicked calumniation.* But when this our Soueraigne Lady Q. Elizabeth was fully poſſeſſed of this her princelie place, and had the roiall diadem and crown, with the applauſe and liking of all true harted Engliſh-men, both nobles, clergie, and comons, as a due by right belonging vnto her; then began Satan to rage; and his miniſters to fret and chaſe.

I would aſke of this Sir knight, by whome was Queen Elizabeth put in poſſeſſiō of this her princelie place, & by whole hands & helps receiued ſhe this royall diadē? was it by the hāds of proteſtāts onely or principally,



principally, or of Catholiques? he cannot say of protestants, for he nameth also heer the clergie; whereof none of the principall (that is of the Bishops that had hand in this worke) was then a protestant; and very few of the nobility, & far the less parte of the cōmonalty: how then could these men that were Catholiques, fret and chafe so soone, to see her Maiesty placed in the crown, wherein themselves had willingly and freely placed her, aduanced her, crowned her, and appointed her, taken her othe of preserving the lawes and privileges, of the realm, and sworne fidelity to her agayn? These calumniationes of this carping knight are but tales of a tub, to intertain fōols & ignorāt people, that know not how matters passed at that day. But let vs examine notwithstanding, some particulers of the hostilities which he alleageth: aduising first the reader by the way that if it be honorable to her Maiesty now (as it is) to be named *sacred* and *anoynted*, as the slanderer himself seemeth also to take it, for that often he vseth the termes, this also shē hath only and wholly from the Catholiques, for that protestants do not vse but rather do iest at the ceremony, calling it greazing, espētially in Priests, to whome yet first of al and principally this sacring and anointing by Gods ordenance was vsed, and afterwards to kings and princes by imitation only of Priestly dignity in this behalf: and these are the benefits her Maiestie hath receiued of Catholiques; now to the hurts and perils obiected by this calumniator.

Leu. 4. & 8.  
Num. 35.  
1. Reg. 19.  
15. 16. 17.

In the first place he bringeth in D. Story, whome he titleth by the name of a *blood-sucker*, as he called before B. Gardener, *bloody monster* (for you must note as he is light witted so is he foule mouthed also) & he alleageth against D. Story, that he should say in the first parliament (when he saw how matters were like to go in religion) *that if his counsell had bin followed in Queen Maries tyme, they had stricken at the roote meaning thereby (sayth this man) the bereauing of our deer Souereign of her life: a bloody speech of a bloody traitor, who after ward was brought by a good chance from beyond the seas, indited, arraigned, found guiltie, and condemned of treason, & receaued his iudgment at the seat of iustice, and was executed accordingly, as he was well worthy at Tiburn: and so may all speed that wish to Queen Elozabeth as he did.* Thus far the accuser.

About Doctor  
Storie.

In which narration, three things may be considered: first Doctor Stories woords; then the interpretation therof by this accuser; and thirdly the punishment which he suffered for them. And in all three you shall see more passion then truthe, and more rigor then reason, if I be not deceaued, wherof let the reader be iudge with indifference.

For the

1. For the woords theſelues, they had neuer yet any other proof that they were ſpoken, to my knowledge, but only that his enimies affirmed them (to make him thereby more odious) when they had him in their power, and deſired his deſtruction. For I neuer heard that himſelf confeſſed them, either in liberty, captiuitie, at the bar, or at his death, and that he ſhould not ſpeak them (though he had thought them) when Queen Elizabeth was now ſetled in her crown, as this K. affirmeth (he being knowen to be wiſe and no fool) all reaſon may induce vs to think and beleue, ſeeing they could not ſerue to any purpoſe but to his own ruine.

2. But let vs ſuppoſe ſecondly, that he ſhould ſpeak them & ſay, that he was ſory they had not ſtrickē at the roote of hereſie it ſelf in Queen Maries dayes; why is it neceſſarie we ſhould admit the bloody commentarie and heauy expoſition only of his enemies? and namely of this his malignant accuſer, who will needs haue him mean by thoſe woords the bereauing of our dear Souereigns life? was lady Elizabeth (I pray you) taken to be this roote of hereſie in Queen Maries time, being holdē by moſt Catholiques to be no proteſtant at all, as before I haue ſhewed? why might not D. Storie meane rather (if he had ſpoken thoſe woords) of ſome Bacon, ſome Cecill, ſome Cook, ſome Knoles, ſome Throgmortō, ſome Ruſſel, & many other like, that were knowen proteſtants in Q. Maries time, ſupporters of others, and practitioners againſt the preſent ſtate, and yet ſuffered, yea borne out by knowen Catholiques, whyle other poor coblers, clothiers, carriers, & ſuch like were puniſhed? at which māner of dealing I do cōfeſſe, that D. Storie being a man of zeal in his religion, miſliked exceedingly and ſtormed alſo publiquely one day, before the Biſhops & priuie Councell, in a publique conſiſtory (for that Councellors alſo for honours ſake, and to protect their friends and kinred, would needs be inquiſitors in that gouernmēt) complaining grieuouſly of this abuſe, in ſo much as he would needs haue giuen ouer publiquely his office of Commiſſion in preſence of all the reſt of the inquiſitors and Councellors together, for that ſome of the ſayd Councell had oppoſed themſelues againſt him about the apprehenſion of a certain gentleman heretique, which he took very vnkindly, and then indeed he foretold them freely what would inſew of this their partial manner of proceeding. Whereby alſo it is much more probable that his complaint of the roote of hereſie remaining and not touched, was meant rather of the infected nobility and gentry, within the land (in which number perhaps your brother the Earle and your ſelf alſo did enter)

Doctor Storie's zeale and complaynt.



did enter) then of lady Elizabeth at that day, for that indeed she was not the root then, nor did the change of religion spring of her principally afterwards, but of those other inferior roots which I haue mentioned.

But yet let vs graunt further, for arguments sake, that he did speak those woords as a Counsellor, in those dayes, and that they might be wrested by probability also against the lady Elizabeth in Queen Maries time, yet do I aske why should they be made treason or punished for such, in this Queensraigne? was not her Maiestie a subiect then, and the D. as a Counsellor, and therby bound to speak freely that which he thought surest for his prince, and realme at that day? it might argue perhaps some lack of tender affection to the lady (and yet perhaps not that neither, seeing the father in such a case, doth speak often times against his only sonne or daughter) but treason in no rigor right or reason can it make no more then for a Counsellor in this Gouverment of her Maiestie that now is, to speak what he thinketh freely, about any person that may pretend to the crowne heerafter. Wherefore, though all this were true which this man aleadgeth (as many arguments proue them to be fals) yet D. Storie leauing afterward his countrie, & going ouer the seas either with licence or without (when there was no statute to the contrary) and being brought home again by force and trechery of a shipman, that alured him into his ship, and so caried him away; all this I say maketh neither treason, nor any other trespass of moment, in the sight of indiferent men, and consequently neither his hasty arraignment, condemnation and execution vpon his return (wherof this cruel harted knight triumpheth) doth so much proue that he was guilty of great crymes, as that he had potent & passionate enemies (as Christe had before Pilate, that by shoote & clamors sought his blood by any means whatsoeuer) for that he had bin a more zelous catholique then some other of his coat and degree, in Queen Maries raigne, for which catholique men think, that he is to receiue a great crown of glory and fame also eternall vpon earth. And so the trial of this matter lyeth stil in the darke to be examined by that great iudge when he cometh to look ouer the iudgments of mortall men and repeal that which is amiss. And so much for this matter.

Next after D. stories affair, commeth in the roaring Bull of Pius Quintus, with the excommunication of her Maiesty, which serueth for a common bugg against all catholiques euery where, as well at barres benches, and places of iustice, where other particuler and personal accusations do want, as also in pulpits, schooles, sermons, books, and declama-

3.

A Counsellor may  
speake freely.

About the  
Bul. of Pius  
Quintus.

declamations, for making vp the complet furniture of those places; & still it is so vrged, as though all english catholiques must needs be guilty of this fact of the Pope, and so be participant also of the offence giuen therby against her Maiestie, if any way they beleue or admit his Ecclesiastical Iurisdiction and authoritie; which consequence notwithstanding is so apparently fals and cauillous in it self (for that all catholiques were not priue to Pius Quintus his reasons and informations in that behalf) and it hath bin so euidently refuted heretofore, by diuers most cleer and manifest reasons and treatises, that I mean not to stand at this present vpon that point, especially with so silly a concurrent as this gentleman is, in matter of dispute: whose ridiculous proposition in this place, *that no mortall childe of man hath power to dispose of kingdoms, or to depose princes, or to dispencc with subiects for not obeying &c.* semeth to proceed not only of deep ignorance both in reason and storie, but of so base a brest allo and seruile a cogitation, as if temporal kingdoms were matters of Godhead and immortality.

A ridiculous  
proposition.

And no doubt, but if such a knight had liued in Nero or Caligula his time (that would needs be Gods) he had bin a fit fellow to fal down and adore them; and tell the people most religiously, with both hands held vp to heauen (as he doth heer) *that no mortal childe of man had power to iudge of their doings* (being great and high princes) or to deny them obedience in any matter hauing once sworne obedience in temporal affairs, for this is our case heer, whether a prince once admitted and established, may be towched aftarwards or disobeied in any matter, or for any cause either of religion or otherwise, and that by any *mortal childe of man*, and our tender conscienced knight resolueth the case that he cannot, and consequently that the romanes did euill in disobeying such Emperors as would be Gods, and other mortal children of men for displacing of their princes once receiued, for what cause soeuer, for all this enfeweth of his fond and heathenish position.

But let this *Prince-idolater* that professeth to be a great *Bible-clark*, read ouer the four books of kinges, and he shal see how many kingdoms were disposed of and princes deposed by *mortal children of men*, and the same allowed also by God himself. And in our kingdom of England since it was a monarchie, both before and since the conquest, he shal finde very many examples of mutations in like manner made by mortal children of men (seing they are now dead that made them) which yet he must approue for good and lawful, except he will impugne the succession of her Maiestie that now is, which is not likely, seeing the poore man flattreth so seriously with all the arte and power he can.

And



And therefore leauing this matter as ouer long an argument for me to handle in this place, I shall only consider briefly of three points vpon this his speech, that may yeeld sufficient light to the matter in hand.

The first is, that whereas this accuser affirmeth the Catholiques of England to haue begun to *fret and chafe against her Maestie, as soon as she was in full possession of her crown*, and consequently to practis treasons by the Pope of Rome, let it be noted out of our own chronicles, what year this Bull of Pius Qintus came forth, and therby they shall see, how many years (which were a dozen at the least) passed after her Maiesties coronation, before any such thing was attempted by any of the Popes of Rome, so as this was not like to proceed of their maligning her Maiesties state and diadem, as this parasite prattleth, but vpon some other cause giuen rather from England, as himself after page 57. of his libel confelleth in these woords: *The king of Spain and Popes malice (saith he) to the Queen, is not for that she is daughter to king Henry the eight, and sister to Queen Marie, but because she hath banished the Pope that Antechriste of Rome, &c.* ergo the Q. began with the Pope, and the Pope not with her.

Three things considerable in this knights accusation.

1.

Anno Domini 1570.  
regni 13.

But secondly let it be considered, in what maner this banishment of the Pope was contriued, & that in this time of peace between Rome and England, after the Queens entrance, what was donn at home by vs against the Pope, to stir him to this act of hostilitie. First, not only the whole body of religion was changed, that had indured aboue a thousand years and this contrarie to expectation and promes, but diuers peculier statutes were made also, against the Bishop of Rome by name, with the most spiteful and opprobrious woords & termes, that any malice of man could deuise: all the whole Catholique body of England enforced to sweare against him, and his authoritie by name, or els to incur most greuous and capital damages: the like detestable othe was offered and repeated again and again to all such and as often as they were to take any degree of preferment within the land. All the clergie was deposed and depriued of liuings & libertie, only for adhering to the Popes religiō, & the Bishops & other principal prelates of our land, committed to prisons, holds, and restraints, for the same cause, and there continued vnto their dying day, for that they refused to subscribe to so violent a statute. Then such as would leaue the realme or fle were inhibited, those that staid at home were enforced to participate, not only of these othes, but also eating new deuised Sacrament bread against their consciences, condemned also and anathematized by the lutherās, first founders of this new religiō The Pope every

2.

Incitation of Popes by the English Protestantes.

where was cried out of & reuiled, made a matter of scorne & infamy, not only in all sermons pulpits and conuenticles, but also in comedies plaies and interludes, by euery base and contemptible companion.

Contemp-  
tuous pro-  
ceeding.

In the schooles of vniuersities most ridiculous propositions were set vp as paradoxes, to be defended, that the Pope (forsooth) was Antechriste, the man of sinne talked of by S. Paule, and other like toyes. And that which moued perhaps more then all the rest, was that these things were not only practised & allowed of in England and Ireland subiect to her Maiestie; but were begun to be introduced also by our meanes, that is, by the turbulēt attempts and practises of protestants (her Maiestie perhaps knowing litle therof) in all the realmes and regions round about vs, and namely in France, Flanders, and Scotland, where the warres, tumults, rebellions, deuisions, sects, heresies, and other outrages came to be so many and excessiue great, as the lawfull and naturall princes of those contries, seeing themselues so far indamaged and highly endangered therby, were enforced, first of all to complaine vnto the Pope, as chief pastor and common father of all, to vse such spirituall redresse, as he might for his party, in respect of his ecclesiasticall souereigntie, whilest they prepared also to defende themselues, and their troobled countries by force of armes.

Not malignitie then of the Pope and his adherents agaynst her Maiesties crown and diadem (wherunto willingly they had concurred and assisted) moued this first breach and bickering as this malignant *barking-whelp* would beat into mens eares, but necessities of greater violence enforced the same. And if perhaps we in England after the change made in religion, had taken that course which Protestants did in Germany, to follow our new opinions without gawling of others, none of these open hostilities had euer ensued. And let this stand for the second notandum, wherby is ouerthrown all this slanderous calumnation of the king.

3.

The third note may be to consider with indifferency what this act of the Popes excommunication is in it self, or how far it may in reason and iustice (without malice and calumnation) be stretched against the Catholique subiects of England.

The exco-  
munication  
agaynst the  
Queene.

In it self it was an act of iurisdiction between two superiours, the one Ecclesiasticall, the other temporal, wherein the subiects sentence or consent was neuer asked nor admitted.

Secondly, it was no new thing, for that we see and read that the like hath happened often and vpon many occasions, between the Bishops of Rome and diuers other great princes, common-wealthes

Emperours

T



Emperours, Kings, and monarchs, and sometymes also with kings of England, and of late with the king of France, as all the world knoweth. And yet the subiect is neither afflicted nor accused for it, nor enforced to change their old receaued beleef about the Popes authoritie in such matters, though in that particuler fact for reuerence of their naturall Prince, and dew respect in lyke manner to the other, they will not medle, nor yet disculs the question whether the Pope had iust reason or sufficient information whervpon to proceed, but with dutifull loue and honour to the one, and to the other, they chuse rather to commend the matter to almightie God, which is the only thing that resteth for a pious and dutiful subiect to perform in such cases, when two superiours shall disagree, vntill God by his goodnes shall determine the controuersy and bring all to some happie end, as he hath donn of late in France, where after the foresaied excommunication by the see Apostolique, the same king hath receyued exceeding great fauours and benefytes from the same sea; and Bis hop, which almightie God graunt we may once see also in our countrie, to the contentment of all parties, and therby all such hastie *hoate-spurres* as this is, who still would kindle more fier, and bring all to desperation may be reiected and put to silence.

And with this I might end the matter of her Maiesties perils, were it not that this playntiffe proceedeth on with a long reherfal of other hostile actions, committed (as he sayth) by English Catholiques also agaynst her Maiestie: As the rising of the two earles in the north, Northumberland and VVestmerland; the rebellion of diuers of the nobilitie in Irland; Doctor Sanders going thither, Mayster Francis Throgmortons practises in England, M. Charles Pagets going soorth of the land, the other two earles, of Arundell, & Northumberland commitment, and the like. All which are ouerlong to examine more in particuler, and all put together do weigh so litle in the matter we haue in hand, as by that which followeth shal appeare.

None of all these actions brake out to any hostilitie, sauing only the two earles rysing, and gathering their tenantes together in the north, where yet there followed neither battayle nor bloodshed, and they were no sooner almost together nor heard of at the courte, but they were seuered agayn and retyred into Scotland & Flanders. And this is all the actual rysing, that hath byn among Catholiques within England during the raigne of fourtie yeares; notwithstanding all the pressures, vexations, dishonours, rapines, slaughters, imprisonments, and deaths which they haue suffered in this space, at the

hands of Protestantes, Puritans, and Atheists for their religion. VVhich afflictions layd together haue byn more then euer subiecte since England was a monarchie, suffered at home in this kynde.

Of the pa-  
tience of  
Catholi-  
ques.

Now then mark that which followeth. If we looke one our owne chronicles, we shall scars finde any one Princes raigne (though of far fewer yeares then this) euen when the people were all of one religion, and none of these afflictions and pressures layd vpon them, but that many more commotions, troobles, and rebellions happened, then in this long tyme, and among so infinite exasperations haue insued. And if we looke vpon the short raignes of king Edward & Queen Mary, and the parte of king Henyes tyme after alteration in religion, there is no comparison. And whence cometh all this (trow you) but of the singuler vertue and vnspeakeable patience of the Catholique subiectes of our tyme vnder her Maiestie, that haue liued and suffered all this with gronning only, and secret teares, without further breach to defend themselves, or reuenge ther iniuries.

And truly when forayn nations do both see and read the bloody list of lawes made against Catholiques and Catholique religion in England, within these forrtie yeares; and do heare of the rigorous execution of the same, together with the incredible molestations that therby are layd vpon so great and potent numbers of people, that lack not courage also to aduenture euen to death it self in fauor of their said religion, they rest astonished, and do wonder how either the countrie can remayn voyd of continual tumults, or the prince free from infinite dayly perils; seing that desperation in such matters is the next dore to all extremities, especially the persecution beinge so rigorous and violent, so vniuersal and exorbitant, as infinite people are interessed and touched therby, either immediatly by themselves, or in their children, seruantes, kinsfolkes, or frendes, whereupon synallie they do greatly admire (as I haue said) the modestie, patience, and longanimitie of the English Catholiques. And so much the more, for that the Protestant when he is vnder and disfauored, hath no patience at all, but breaketh out continually to most violent tumultes and rebellions.

The patience  
of Protestā-  
tes.

Goodmans  
booke.

If we do consider the deportement of the protestantes in Queen Maries tyme, and how euery moneth almost they had either rebellious or new turbulēt practises against the state and Queen (not being ashamed at length also by publique bookes to make all weomen incapable of royal gouernement) a man would think this fellow very shameles, not to blush to make this discourse agaynst Catholiques, so soon after those broiles of his owne people. And yet these differēces are

to be

T



to be noted in the cause, first that Q. Maryes gouvernement dured but litle more then foure yeares, and this of her Maiestie hath donne fourty: then were the principal protestantes not touched nor pressed, but now no Catholiques at all is spared: they were restreyned only from bringing in of nouelties, these are forced to renounce their old religiō, that from the first cōuersion of the land they and their fathers haue professed, and vowed to keep: they had few or no forrayn princes of their religion round, about to geue them courage or assistance, these haue the most and strongest in Christendome, and yet are quiet: and this for England.

But if we passe our eye beyonde this litle Iland also, and consider what reuel these frends of Sir Francis, though not of Saynt Francis, haue made in other countries, since the beginning of their innouations to witt in Germanie, France, Flandres, Poland, Swethland, Demnarke and Scotland, agaynst their true and lawful princes; what armies, camps, battayles, and insurrections, what desolation of countries, cities, townes, and linages, they haue caused; and what slaughter and hauok of Christian blood they haue procured; more impudent and ridiculous will this clamor and exaggeratiō of our crowching knight seem to be, about two earles only, that vpon feare of force gathered their seruants, neighbours, and tenants together, and presently fled, and of two or three other gentlemen, wherof the one was put to death for hauing a description of certaynes portes and hauens only found in his chamber, and for that he had some intelligence with the Queene of Scottes and with Don Bernardinde Mendoza Embassador for the King of Spayne resident in England (though nothings els could be proued against him) the other went beyond the seas for that he could not lyue with his conscience at home, and neuer hurted them since. And of two earles more committed, the one vpon suspition, and nothing proued against him, that was known before his piteous death, which God only knoweth how he came vnto: the other for flying first for his conscience, out of the realme (he beeing taken on the sea and brought back again) and after diuers yeares of imprisonment without any further matter layd to his charge was after condemned, principally if not onely for a Masse heard or caused to be said in the tower of Lōdon, which was such a treason as all his noble ancestors would haue byn glad to haue ben cōdēned for, & his posteritie may glori that he was: for that neuer Earle in England synce it was Christian was euer brought to the bar for such and so glorious and so holy a treason.

And to conclude all these accusations in deed layd together against English

The reuels  
of forayne  
heretiques.

Northumb.  
Vvestmerl.

Fr. Throg.  
Char. Pag.

Northumb.  
Arundel.

English Catholiques are but very tryfles and triuial things, that dayly happen in moſte quiet & peaceable commonwealthes, where no man is afflicted by the ſtate at all. But that infinite greater and more haynous ſtirres and breaches haue not bin rayſed within the ſpace of fourtie yeares, where ſo deadly differences in religion, and ſo continual perſecution againſt ſo great a body haue bin in vre; this I ſay (as I ſayd before) that to men of iudgement and indifferencie, and of experience in gouernment, is a maruelous wonder, and a moſte famous canonization of the patience, magnanimitie, and fidelity of English Catholiques; and her Maieſtie and the realme are happy that they haue ſuch ſubiects. And if they will not beleue me, let them but turne the leaf a litle againſt proteſtants, puritans, and other new ſectaries, and reſtrain them from their deſires, and pinch them with perſecution, but a quarter of that they haue donn to Catholiques, and they ſhall ſee and feele by experience which kynde of people is more apte to obey, or to woork turmoiles and perils to their weal-publique and gouernours. And therby alſo will appear the vanitie and malice of this impertinent and ſpitefull ſlanderer, who endeth his inuectiue with theſe woords.

*There is no end (ſaith he) with this people, their practiſes are peſtilent, their perſwaſions perilous, their platforms traiterous, and to ſerue their turn they want not cunning to execute all: ſo violent they are in their vilanies and treaſons, and ſo ſhameles they are in their falſhoods and diſſimulations. And again: by this taſte you ſhal ſee the brutiſh vilanyes of our baſtard countrimen, and vnderſtand what juſt cauſe there is to deteſt both the traitors and their treaſons, &c.*

To all which I anſwere, that a railing tongue vntied, is a wilde beaſt without a bridle, and to ruun after him with a cudgell, though at certain turnings many blowes and baſtinados may be giuen him (as in parte there hath bin I ſuppoſe to this man, by conuincing his falſhoods, raylings and calnmniations) yet is it a wearifome exerciſe euen to the giuer himſelf, and therefore I will let him runn, vntil wearied by his own furye, he become more calme, and enter into ſom more temperate cogitations, if not of truth and charity yet of chriſtia honor and honeſtie, and with this I end our third incounter.

THE



THE FOU RTH INCOV NTER,  
 ABOUT BISHOP GARDENER AND  
*Cardinall Allen, by name, and of their vvvvorthe  
 and slanderous vsage by this vvach-  
 vvoord-geuer.*



Hough against all Catholique people that come in his way, the tōgue of this knight be very lauish & approbrious (which neither proceedeth of chivalry nor yet of nobility) yet two principal persons about others he seeketh chiefly to disgrace and wound in his discours, which are D. Gardener Bishop of winchester, and high Chauncellor of England in Queen Maries dayes, and Doctor Allen late Cardenall of Rome. Two such eminent subiects for Ecclesiasticall men, as setting a side the onlie difference of religion which made the vngrateful to the present state, our land hath not had lightly their equales in many ages before. Both of them of high wits, exquisite learning, and singuler good natures, both of rare vertues, the one a chief Counsellor to two great princes of our realme, the father and daughter, and the other fit to be Counsellor to any prince liuing, and was of counsel to the highest consistorie in Christendom, Bishop Gardener was caried through great varietie of prosperous and aduerse fortune, and euer shewed himself superiour to them both, except once only in his youth & prosperitie, when he went a litle astray by feare, but sore repented it soon after. Cardinal Allen that neuer was in prosperitie at home, but trayned vp for the most parte of his dayes in banishment, and in the disgrace and frowning countenance of his countrie, for religions sake, bare the same with incredible constancy and alacritie, and towards the end of his life was highly aduanced to honor for his vertue by forain potentates, as the world knoweth. B. Gardener was a maister and common tutor to English yong nobility in his dayes, and his hows a famous schoole of great menues children in England. C. Allen was a publique father to all sortes of that age, and to all degrees that left their country for religion, and he procured them both howses and schooles in forain nations. The Bishop was liberal and had much to giue of his owne while he was suffered to possesse it; the Cardinall though meaner in temporal wealth yet munificent of mynd, and so much respected and credited by others that were richer then himself, that he gaue more perhaps in his dayes then

The Comparison between Bishop Gardener, & Cardinall Allen.

2. Cor. 6.

the other was able of his own, according to that of the Apostle, *quasi egen-  
tes, multos autem locupletantes*, as poore, and yet enriching many o-  
thers. And to be short, a peerlesse payre of prelates they were whyle  
they liued, and full vnworthie to be thus bayted by the wyld tongue  
of this slanderous backbyter, but let vs hear in particular what he  
sayth of them.

Of Bishop  
Gardener.

Of Bishop Gardener you haue heard before his encomion or com-  
mendation, where he saied. Gardener that most proud and bloody monster,  
lest ne corner of his wirt yn sought, to shorten her Maiesties dayes, and preuent her  
by the bloody slaughter of her sacred person, from being our Queen. And after-  
ward agayn making his inuectiue against the Catholiques, that for  
conscience refuse to go to Church, he layth thus.

The recusants of our age cannot professe nor make greater shew of loyalty and  
loue to our dread Soueraign, neither can serue her outwardly with greater appa-  
rence of faithfulness, nor can protest more deeply by woords and othes, their true and  
good meaning to her, then did Gardener, Bonner, and Tonsal, to her noble father  
and brother, which they did confirm by printed bookes. For Gardener did write  
his booke de vera obedientia, and Bonner added his epistle to it. And Tonsal  
published a flat treatise against the Pope. But when these two noble Princes were  
called to their last and euerlasting home and kingdom in heauen, and Queen Ma-  
rie possessed the gouernment of this kingdom vpon earth, then Gardener did tear  
his glorious visour, and shewed himself in his right colours and shape; for he and  
his complices neuer rested till they had brought in the Spainard, and had matched  
him in mariage with the Queen, by which they betrayed God, her, and the whole  
realm.

Rom. 13.

This bloody intention by this linck thus strengthened, then cometh Gardener out  
publickly in pulpit with this sentence, *hora est iam nos de somno surgere*,  
peruerting the sacred scripture most prophanely and blasphemously to his bloody  
purpose, &c. this far goeth the accusation.

Bishop Gar-  
dener his  
gentle natu-  
re.

And first here you see there is nothing but blood and bloodines,  
when he talketh of Bishop Gardener; wherof I could greatly mar-  
ueyl if this poor man followed either ryme or reason in any discourse  
that he maketh, for verely I beleue, that if a man should aske any good  
natured Protestant that liued in Queen Mariestyme, and hath both  
wit to iudge, and indifferency to speake the truth without passion,  
he wil confesse that no one great man in that gouernment, was further  
of from blood and bloodines, or from crueltie and reuenge, then Bi-  
shop Gardener, who was known to be a most tender-hearted and myld  
man in that behalf; in so much that it was some tymes, and by some  
great personages objected to him for no smale fault, to be euer full of  
compassion.



tion in the office and charge that he then bare: yea to him especially it was imputed, that none of the greatest and most knowen Protestantes in Queen Maries raigne (and some of their names I haue mentioned before) were euer called to accompt, or put to trooble for religion: which also was noted in diuers criminal great causes, and namely that of the lady Smith burned for killing her husband, the lord Sturton executed about Harguile, and the Duke of Northumberland beheaded for publique rebellion. All which three (to leaue others) it is knowen that Bisshop Gardener laboured earnestly for to saue their lynes, and this only vpon compassion, and he passed so far in this behalf as he wanted not some rebuke for the same, especially about the last, to wit the Duke, for whome he sued importunly, notwithstanding he had byn extremely misused and iniured by the sayd Duke in K. Edwards tyme (or at least permitted by him to be iniured by others) as namely to be depriued of his dignitie & Bisshop-rike, & held in the tower all the tyme of that gouernmēt, wherein the Duke ruled all, but yet the duke being condēned to death, & knowing the gentle nature of the Bisshop, & that he was nothing vindicatiue, he resolved to rely vpon him of all other men, & so made petitiō (after sentence of death geue agaynst him) that he might speake only with the Bisshop before his death, as well about matters concerning his soule and conscience, as also for disposing of his other affaires. VVhich petition being graunted, though somewhat hardly, by the Queen and Councel, for that it had byn hindred by the Dukes aduersaries that knew and feared in this case the Bisshops tendernes of hart; at last he was sent to the tower in the company of an other Councelor to be present at their talke, who afterward recounted (and I haue heard it from his own mouth) the hartie teares that the said Bisshop shed at the sight and conference with the Duke, who after much speech said to the Bisshop towards the end with great affliction of mynd: My good lord B. And is there no hope at all for me to liue, and to do some pennance in the rest of my dayes for my sinnes past? alas let me liue a litle longer, though it were but in a mous-hole. To which the Bisshop answered, o my lord, I would God that any thing could haue contented your grace but a kingdom, when you were at libertie and in prosperitie; and now also, I would it lay in my power to geue you this mous-hole, for I would allow you the best pallace I haue in the world to be your mous-hole, and I do offer to do for you what I can possibly. But yet for that your offence is great, & sentence is past agaynst you, and your aduersaries are many, it shalbe best for you to

The Dukes  
speeches to  
Bisshop  
Gardener.

proude for the woorst, and especialie that you stand well with God in matters of conscience and religion, for to speake playnlie, it is most likely that you must dye.

The Duke  
of North.  
religion.

To that the Duke answered, that he would dispose him self, and desired he might haue a learned preest sent him for his confession, and spiritual cōfort. And as for religion (sayd he) you know ( my Lord B. that I can be of no other but of yours, which is the Catholique: for neuer was of any other indeed, nor euer so foolish as to beleue any of that which we haue set vp in King Edwardes dayes, but only to vse the same to my owne purpose of ambition, for which God forgue me, and so I meane to testifie publicquely at my death, for it is the truth, & so he did, and his cōfession was put forth in print, as the world knoweth, and at this day much of it extant in Stowes chronicle. B. Gardener went away with an afflicted hart for the Duke, & shed many a teare for him on the way as he returned, and presently went to the Queen and intreated so earnestly for him as he had halpayned her content for his lyf, which so much terrified the Dukes aduersaries, as presently they got the Emperour Charles (that was in Flanders) to wryte to the Queen a verie resolute and earnest letter, that it was not safe for her nor the state, to pardon his lyf, and with that he was executed.

Stowe. Ann. 7.  
Reg. Manc.

All which story I haue byn inforced to repeate a litle the more large, therby to check the malignant speech of this our sicophant knight, against so worthie a man, whome he will needes make a bloody and cruel monster, and to haue sought maliciously the death of her Maiestie when she was Lady Elizabeth. VVhich was so far of from his condition and nature (espetially she being at that tyme an object rather of loue and compasion then of enuy and hatred) as I dare say he doth him apparent and wilful wrong. Yet it may be, that he hath heard somewhat about the discovery of a certayne bracelet, imputed to the Chancellor in examination of Sir Thomas Wiattes affayres and his complices. In which bracelet it was said that all the secretie of that conspiracie lay hidden, and that the Chancellor did pearse the matter further then others, which may be also true, that point belonging then to his office and obligation, but that he euer vsed or vrged the knowledge gotten therof to the ladies peril, this Hastings neither in hast nor by leasure will euer be able to proue. And so much of this poynt touching her Maiesties person.

A myste-  
rious brace-  
let.

Let vs examine the rest that he writeth of B. Gardener, some of the words were repeated before, but heer they are necessary againe by reason

T



by reason of the commixion with that which followeth.

*The recusants* (sayth he) *cannot professe more loyalty and loue to the Queen that now is, then did Gardener to her father and brother, writing a booke de vera obedientia, &c. But when these two noble princes were dead, and Queen Marie in the kingdom, then he did tear of his glorious vizard, for he and his compli-ces, neuer rested vntil they had brought in the Spanyard, and matched him with Queen Marie, by which they betrayed God, her, and the whole realme.*

It seemeth that this poore feely man is either very ignorant in mat-  
ters of our own realm, or very badly bent to tel manifest vntuthes. For who knoweth not, that albeit Bisshop Gardener at the begin-  
ning of king Henryes defection from the church of Rome, being  
born away with the stream of the tyme, and with some feare of the  
kings violent proceeding, and not very full instructed perhaps in that  
controuerfie of the Supremacie (for that it was at the very first en-  
trance to his Bisshoprik after the fall of Cardinal VVolsley) shaken  
also with the frailty of humane infirmity, he shronk with S. Peter,  
and stepped somewhat asyde in that booke of his, *de vera obedientia, &c.*  
But yet how soon he did recall himself agayn, and condemned his  
owne doing therein, and how much also he preuailed in secret with  
the king himself in that poynt of doctrine, you shall hear after ward  
by his own testimony. And as for king Edwards raigne, it is a flat  
fable and fiction which our knight telleth vs, of Bisshop Gardeners  
following the sway also of that time: for it is well knowen, that he  
being one of the cheifest among those sixteen counsellors that were  
apoynted by king Henries testament, and earnest charge of mouth  
at his last hower, to gouern his sonne and realme, during the mino-  
ritie of the yong king, with expresse commaundement also of the  
dead king, that neither protector should be chosen, nor yet any  
poynt of Luthers, Zwinglius, or Caluins religion brought in, Bisshop  
Gardener as a faithful counsellor strived what he could at the very  
first entrance, to haue both these orders of king Henry obserued. But  
ambitiō ouerbearing all, first a Protector within 40. howers after the  
kings death, and then soone after an innouation also of religion, was  
thrust vpon the realme, by violence of some that packed together for  
their gaines, more then for deuotion: which Bisshop Gardener seeing  
and not able to resist, he spake his minde plainly touching religion, in  
a sermon before the yong king and counsell vpon Saint Peters day  
(which was but fise moneths after king Edwards raign) for which  
sermon, he was sent to the tower the morning after, and lay there  
prisoner all king Edwards time, and came not out, vntill Queen Ma-

Of Bisshop  
Gardeners  
fall.

Sto anno 1.  
Ed 6.

rie at her first entrance into the tower of london whē she was Queen, deliuered him and other catholique prisoners together, and how then doth our *steel-brow-knight*, write, that Bishop Gardener flattered both father and sonne, and neuer shewed himself in religion vntil both of them were called to their last home, and Queen Marie entred the crown: let some friend blush for him if he haue not shame to do it himself.

About bring-  
ing in the  
Spaniard  
in Q. Ma-  
ries dayes.

Againe, it is as great an vnt ruth and as grosse ignorance besydes, to say, as this man doth, *that Bishop Gardener and his complices brought in the Spaniard, and mached him in mariage with Queen Marie.* For that euey childe acquaynted with that state knoweth or may learne, that Bishop Gardener was of the contrarie part or faction that fauored yong Edward Courtney the Earle of deuonshire, and would haue had him to Marie the Queen, whome Bishop Gardener had held for his spiritual childe in the tower all king Edwards tyme. And now the matter was so far forward as the mariage was held for certayne, but that the contrarie syde and especially the Lord Paget, partly by the acquaintance and credit he had gotten with Charles the Emperor in Flanders during king Edwards tyme, and partely for the ielosie he had (perhappes) of B. Gardeners great affection to the Duke of Northumberland, his greatest enemy, who in king Edwards reigne had indouored viterly to disgrace him, they procured (I say) the said Emperors most earnest and effectual letters to the Queen, about her mariage with the Prince of Spayne, which they did sovrge to the sayd Queen, and with so many argumentes against Courtney (especially that he was neither sound in body nor religion) as they got her consent, and subscription to the sayd letters of the Emperor. And then there was no further dealing to the contrary; for that Queen Mary bore such exceeding loue and reuerence to the Emperor Charles her Cofin, as she would not sayl in her word geuen to him for all the world. VVherby we may imagin what a mortification Bishop Gardener and all the rest of his side that fauored Courtney did receaue by this change of the Queens will and purpose, and therby also perceyue the folly and temerite of this rashe accuser, who layeth to there charge the bringing in the Spaniard, which yet if they had donne, or had byn cause of that greatest and most honorable mariage, that for many ages hath byn in Chullendom, and of greatest consequence, if issue had followed therof; if this (I saie) had byn so (as it was not) why did they betray therein both God, the Queen, and there countrie as this wise Censurer affirmeth, what grownds, what reason



reason may there be alleged of this triple treason? God receiued by this mariage the strengthening of his true religion, the Queen got the greatest noblest, and richest husband that was extant in Europe, our countrie got many a thousand of Spanish treasure, without losse of any as heerafter shal be shewed. And wherein then stood this great offence?

But let vs passe ouer these follies of our knight in matters of state for that perhaps his prayse and skyll is only in armes; yet one point more must I examine, wherein he condemneth B. Gardener, and this is for his sermon made at S. Pauls crosse, vpon the wordes of the Apostle to the Romanes, *hora est iam nos de somno surgere*. It is now high tyme for vs to rylse out of sleep, the night hath gone before, the day is come, &c. and the rest that followeth there. All which sacred scripture this learned religious knight sayth very peremptorily, that it was most prophanely and blasphemously peruered by the said Bishop, and that to bloody purposes, which we shal now a litle discusse.

Rom. 13.

This famous sermon was preached, as I sayd before, at Pauls crosse, after the mariage was celebrated between the King and the Queen, who both were present at this speech of the Bishop nowe also hygh Chancellor, and there present in like maner both Cardinal Poole legate of the sea Apostolique, as also the Embassadors of the Emperor, french King, and other Princes, and a marueylous great learned and noble audiorie besydes, as euer perhaps was at any sermon in England before or after. The Chancelors discourse was, how long they had runne astray, and byn in darknes of diuision and stryfe among themselues, since first king Henry leste the old troden path of his ancestors, kinges and Queenes of England in matters of religion, and brake from the vnion of the church of Rome, and of other catholique kingdomes round about him, and that now it was time to arise out of this sleep, and to looke about them.

The Sermon  
of Bishop  
Gardener  
at Pauls  
Crosse.

And in this discours and sermon, the Chancellor vttered two principal thinges among other, that greatly moued the whole auditory.

The first was the hartie and humble accusation of himself for his fall, and consenting to King Henryes will in that booke *de vera obedientia*, which he did vtter with so great vehemencie of spirit and abundance of teares, as he could not goe forward, and was forced diuers tymes to make some pawses; which in such an audience (especially of strangers, also he being the cheefest person of the realme after the prince, we may imagin what a temporal shame and confusion it was

vnto

Bishop Cardener his repentance at his death.

vnto him, and how greatly it would moue the hearers and lookers on to see him make such an accusation of himself willingly, of his owne accord, without compulsion and with such earnestnes as he did. And that there was no fiction or dissimulation in this act of his, the end declared; for when he fell sick afterward, and drew neer vnto his death; he desired that the passion of our Sauour might be redde vnto him; and when they came to the denial of Saynt Peter, and how after Christe had looked back vpon him, he went out and wepte bitterly; the Bishop cried out and bid them stay there, and see whether his sweet Sauour wold vouchsafe also to looke back vpon him, and geue him some part of Saynt Peters teares, for (sayth he) *negauit cum Petro, exiit cum Petro sed nondum fleui amare cum Petro*, I haue denied Christe with Peter (meaning that subscription to the supremacie of king Henrie, I haue gone out with Peter (meaning the participatiō of that schisme, but yet I haue not wepte bitterly with Peter, so bitterly as I should do, and by often repetition of those woordes, and asking God forgeuenes with cryes and syghes he interrained himself vntill great floodes of teares came downe vpon him, and so gaue vp the ghost.

K. Henrie the 8. inclination to reconcile himselfe.

The second notable poynt which the Bishop vttered in this sermon, was concerning king Henrie the eight his lord and mayster, which moued the auditorie no lesse then the other. And this was that the sayd king a litle before his death, had dealt with him verie secretly and seriously, to haue sent him to a certayne dyat in Germanie, vnder pretence to treat other matters, but in deed the cheef poynt should be, to seeke out some honorable way and meanes (as from himself, and not from the king) either by the Emperour, legat, popes Nuntio, or other fit instrument, to reconcyle him agayne to the church of Rome. And this the Bishop affirmed to be most true vpon his oath and fidelitie to God and the world, and to the memorie of the sayd king his master dead, whome he shewed to loue so tenderly and dearly, as he wepte most bitterly also in that place, for that this holie motion had not taken the effect he desired, attributing the let therof to Gods seuerer iudgmentes, and to the great difficulties which the sayd king found of making that recōciliatiō with his honour and reputation, which temporal honour he lamented much that it was more regarded by the king and some that counselled him, then in so weightie a woork of eternall saluation ought to haue bin.

Thus then was the substance, and these were the circumstances of that



that sermon. Let vs now cōsider whether the theam he tooke, *iam, hora est nos de somno surgere*, were fit and to his purpose or no: or whether it were prophanely & blasphemously peruered, as this wise gentleman affirmeth, who taketh vpon him to censure the matter.

First let it be considered, that if euer any man of our realm might take vpon him to talk of a sleep or dream in matters of our cōmonwealth, as a Counsellor, and of his own knowledge, Bishop Gardener might do it, which had seen such alterations both of religion and temporalities within our land, such chopping and chaunging, such pulling down and setting vp, as he might fitly call the tyme a time of sleep or dream. For as in a sleep things are represented to a man confusedly, and out of hand they passe away, and contrarie representations come in their place, so had Bishop Gardener seen in the publique affaires of the realme, no lesse alterations of comicall and tragical acts, after he came to be a counsellor.

For first he had seen his own king and maister, king Henry the eight, so earnest in the defence of the catholique faith, & of the sea of Rome in perticuler, as he wrote a booke in defence therof, though he were dissuaded by some of his counsell to do it, for reason of state. And after that again being to send this very man, Gardener (then his secretarie) to Rome for his Embassador, about soliciting of the diuorce between himself and Queen Catherine, he commanded him to tel the Pope and Colledge of Cardinales, that whatsoeuer they determined in that matter, he would accept it with all indifferencie, and euer be a most obedient childe of the Romane church. And this commission he gaue him in the presence of Cardinal VVolssey, and yet soone after he saw the same king so chaunged, for the affection he bare to an other partie, as he brake with the Pope and church of Rome, and pulled down the sayd Cardinal, and put to death two of the men that he esteemed most for vertue and learning of all his realme, or of any other forrain kingdome of Christendom, and whom he had loued before exceedingly, to wit, Doctor Fisher Bishop of Rochester, and Sir Thomas More Chancelor.

Again, Gardener had seen the same king wax weary soone after of the party, for whose loue he had first begun to make all those stirres, and to put her to death openly, and yet to continew his former breaches, and to run from one difficulty to an other, and from one inconuenience to an other, & neuer to stop the fountain from whence all this ynquietnes came. He had seen him also passe from one wife to another, to the number of six, dismissing some and putting others to

The sleepe  
and dreame  
noted by  
B. Gardener  
in England.

## A VVARD-VVORDE TO SIR FRANCIS

Seem. Her.  
25 cap. 12.  
& añ. 28.  
cap. 7. & 17.

death, according to the affection or disaffection which he bare to each of them for the time. He had seen him make diuers and different actes of parliament, in preiudice or preferment of his own children, now for their legitimation and inheritance, now for the contrarie, as by the statutes themselves yet extant in print, is euident to the world. And from the liking or disliking of his said wiues, he passed alio to the liking or suspition of his own kinred, subiects, and familiar friends: of which he pulled downe so many, as by the stories may be seen. And Bishop Gardener was wont to say of him (that knew him full well) that after he once left to loue that person, which by Gods law and mannes he was bound to loue aboue all others (to wit, his first wife and Queen) he neuer loued any person hartely and constantly afterwards.

K. Henries  
perplexitie  
about reli-  
gion.

Moreouer, he had seen the poore king so combered, and troobled about matters of religion, as was pitifull to behold. For that on the one side the point of his spiritual Supremacy taken vp in his choler against the Pope, seemed to touch his honor so neare, as he might not shew to yeeld any one iote therin: and consequently he was faine to put to death all such Catholiques as denyed the same, though otherwise he both loued and highly esteemed them. and on the other side, his iudgement and conscience in matters of the Catholique truth against the protestants and all new sectaries, conuincd his conscience and vnderstanding, as he cleerly vttered in the statute of six articles, which iudgement also enforced him to burne as many of that side as were conuicted.

And finally being wearied towards his later end, with these combats of conscience and honor, iudgement and passion, he conferred with Bishop Gardener as you haue heard, about the mayn remedy and only sure redresse of all, which was his returning to the vnion of the Romane church, and the rest of Christendome.

And besides all this, Bishop Gardener had seen the same afflicted king, brought to such streights and doubts in his later howers of life, about the weightiest affaires that he had in this world, as he could not tell what to determine or dayne or establissh, for the securitie of his owne children, especially of his only sonne prince Edward, that had but nyne yeares yet of age and for that cause was the fathers hart more peassue about him. For first he was afeard to leaue any protector vnto him, remembring the euēt of king Edward the fourth his children vnder their vncle protector the Duke of Gloucester. And secondly, he was as greatly afeard and afflicted also to think, least

after



after his death the perilous waues and fluddes of heresies ſhould enter vpon him, by the very ſame gate that hymſelf had opened. VVherefore both theſe poyntes he forbad expreſſy, and appoynted for execution therof ſixteen gouernours, as I haue ſayd, with equal authoritie, all in his opinion (or the far greater parte) very catholique. But he was no ſooner dead, but all theſe orders of his were ouerthrowen, and a protector made, the third day after the kings death, and ſone after religion changed, and the law of ſix articles abrogated, and as litle regard had to king Henries will and ordinances, as if he had neuer byn king of this realme, or mayſter to the breakers. And among other theſe changes, was diſplaced Gardener himſelf, one of the cheef of thoſe ſixteen appoynted for gouernours by king Henry, and not only thruſt from all authoritie, but ſent alſo to the tower of London priſoner, as before I haue ſhewed; and other Catholique Lordes remoued in lyke manner from the Councel, for lyke endes and purpoſes.

Then began a new world of making new Lordes, new Earles, new Marqueses, & new Dukes, & in deuiding great ſtates offices & dignities in good felowſhip amonge themſelues, & all in the name of the childe king ( though he were not yet crowned, nor three weekes paſt ſynce his fathers death ) New men alſo were called out of Germany, to wit ( Peter Martir and Martin Bucer two apoſtated friars with their wenches ) that had been Nunnes who muſt come to teache a new religion in England; but with expreſſe condition to be indiſſerēt to teache that ſect & opinion, either of Luther, Swinglius, or Caluin, or other that ſhould be determined and agreed vpon by the Parlament then in gathering together; and ſo they were contented, and with that condition they were ſent the one to Oxford, and the other to Cambrige. Then was the new Engliſh forme of ſeruiſe drawen out in haſt by certayne of the Protectors chaplayns in Somerſet place in London, not fully agreeing to any of the Captaynes doctrine aforeſaid, but ſomewhat mingled of them all and much alſo of the Catholique rite and forme, all which was approued ſoone after for apoſtolical and eſtabliſhed by the lay part of the Parlament, (for the cleargie reclaymed) and all men inforced to ſweare vnto it, and ſo for the old religion receaued by the vniuerſal church, and continued in England for aboute a thouſand years, and confirmed by ſo many miracles at the beginning, as S. Bede and other ancient authors do affirme, and allowed by the conſent of all our learned Engliſh for ſo many ages, now was there a new religion deuifed in corners & ſet

The ſtirres  
in king  
Edwards  
dayes.

vp by certayne obscure and hungrie fellowes in hast, within the space of two monethes, and authorized by a parlament of vnlearned lay men to be the rule of our saluation.

But in the meane space the Duke of Somerset now head of this church (for that the childe king was at play & could think nothing of it) attended principally to his temporall aduancement & to purchase good old land, and caused his seruantes to set forward the new religion, without troobling him therin, saying that all should be examined and approued afterward by the authoritie of the yong king, as trew head of the Church, and so it was.

Then followed great tumultes and rebellious in the realme, as also iarring and falling out of the great protestant Councillors among themselues. The protector first cut of the head of his brother the Admiral, and then the Earle of *VVarwicke* cut of the head of the Protector, and diuers of his frendes, and made himself duke of *Northumberland*, and then plotted with the duke of *Suffolke* to cut of all king Henries children, and to bring in *Suffolkes* daughter and *Northumberlandes* sonne, as they did. For which soone after both their heades were cut of also by Queen Marie, and Catholique religion was restored agayne to the state wherein first it was, when king Henry her father began this tragedie, and first put all out of ioynt.

Thus passed the matter briefly, and all this Bishop Gardener had seen and passed through, and had plaied his parte in diuers actes, and pageantes, to wit, as an actor in the beginnyng and as a patient after, as hath byn shewed. And being now restored to his old estate agayne, and more ouer made Chancelour of the realme, and looking back vpo the dream past, had he not (trow you) iust cause to preache, *hora iam est nos de somno surgere*, it is tyme to aryse from sleep, wherein we haue slumbered these twety yeares and more, in suche varietie of tosinges, and to walk with more light and steadfastenes for the tyme to come? let it be left I say to the iudgment of euerie discreet reader, whether this theame & parable were fitly chosen and wel applied by B. Gardener or no, or rather blasphemously peruered, as our Hunting deuyn Sir Francis wil needs haue it, and so much for this tyme of Bishop Gardener.

Of Cardinal  
Allen.

About C. Allen, for that I haue byn ouerlarge in B. Gardeners affaires, I meane to be verie breef, & so much the breefer for that the matters obiected agaynst him by this accusér are very cauils, if we consider the substãce of the thing it self; for he sayth, that this English traytor, though he were a Cardinal at Rome and sworn to the Popes pátable hath sent frõ thence many

*Banderou*



slandrous and seditious pamphlets, and in one (which was the treatise against the English execution of iustice) he seemeth to wish that doctor Sanders and doctor Bristow, had spared to speak so much in defence of Pius Quintus Bul, against her Maiestie, and yet he doubteth not to affirme, that these two learned men of great zeale and excellencie, had their special reasons to do so; which he will neither defend nor reprove, &c.

And further he proceedeth (sayth this mā) to excuse all the preestes and students beyond the seas, and all such as haue come ouer, and saith, that all of them since that censure of his holinesse (to vse (sayth he) his owne wordes) did vse all reuerence and respect to her Maiestie, vntill in no preaching, speech, or booke, no not at the houre of their death and martyrdome, nor euer before in any their confessions to the magistrate, any disloyal word against her Maiestie.

Thesewoordes recyeth Hastinges out of the discourse against their English iustice, as wordes of moderation, or rather blushing as he termeth them, for that which was done before, and yet he sayth that in an other treatise of defence of Sir VVilliam Stanlies act in geuing ouer Deuentrie to the king of Spayne, the Cardinal cometh to vtter himself as far as either Sanders or Bristow, or any other, in approbation of the sayd excommunication, which thing albeit this kinge do greatly condemne, yet cannot I any thing marueyle thereat; considering that the Cardinals opinion (being as he was) could be no other in substance touching matters of controuersie, then was that of doctor Sanders, doctor Bristow, and the rest. And though for peace, moderation, and edification, he liked wel in others, and specially in the yonger sorte of preestes, that they should auoyd all occasion of hateful speech in this odious controuersie, yet might he speake his mynd playnly (being in the place and dignitie he was) when occasion should be offered, which I shall indeuour to expresse more clearly by the example following.

In a great and noble house, where there are many children of the selfsame parentes, if those parentes do come to breach and to fall out between them selues, what can the children do but be sorowfull and silent, and sigh at such contentions, without taking willingly any parte, for that they loue, feare, and reuerence both the parties that are fallen at debate for which respect also they dare not so much as to interpose ther iugdmentes and censures in the controuersie except they be forced, and especially the yonger sorte of children, who be fitter to weepe and morne such contentions, then to determine them with their verdict: yet it is not so altogether with the elder brethren, that being come to mannes estate, learned and wise, & seing the breach to

VVhy Doct.  
Allen. D Sā-  
ders and  
other lyke  
might vtter  
their myn-  
des more  
playnly.

grow greater daylie between their sayd parentes and superious, haue authoritie and right to speake more freely then the rest. And not only to intreat for peace, but to interpose also their iudgmentes (though euer with due reuerence to both partes) as wel in the question *de iure* as *de facto*; that is to saie, not only to iudge and discerne where the greater authoritie or higher preeminence of commanding lyeth by right, either in the one parent or other, in the father or in the mother, but also in the particular fact about which they fell out, to wit, who had more reason then the other, or who was most in fault: which second point is much more hard & hatefull, & subiect to offence, then the first, & yet may discreet & louing childre say their opinion also in that behalf, whē need requireth, without breach of dew respect & dutie.

How the  
Q is our  
mother, and  
he Pope our  
father.

Euen so then standeth the case in this our controuersie. Her Maiestie being our Queene is therby also a mother, and nourisheth vs her subiectes as a carefull parent: the Bishop of Rome to al catholique men of the world is their spiritual father, that hath principal care of their soules by Gods commission; and for such hath he euer byn taken, and is at this day in all the catholique states and kingdomes of *Spayne*, *France*, *Italy*, *Germanie*, *Pooland* and other prouinces, that hold the ancient beleef of Christendome. And so hath he byn held also by all our ancelters, kinges and Queenes, cleargie and temporaltie of England, for aboue a thousand yeares together. But now our sayd two parentes are fallen at debate, for which all their Catholique subiectes, who are children to them both, are hartelie sorie, and do lament the case: all sortes of people commonly both lay men & preestes within England, do hold their peace, and sobbe at the matter as yonger children, and do only attend to praie to God for their good attonement, and so do the rest also that are abroad in other nations. But yet if doctor *Sanders*, doctor *Bristow*, doctor *Stapleton*, doctor *Allen*, and such lyke, that are men of greater learning, antiquitie, and iudgment, and elder brethren among the rest, if thele men (I say) do put in their iudgmentes concerning this controuersie of their parentes, as wel *de iure*, as *de facto*, that is, do tell first what authoritie and iurisdiction either temporal or spiritual each one of these two parentes and superiors haue, & wherein they are or ought to be subordinate the one to the other: and secondly *de facto* also if the falling out it selfe do insinuate where and by whome the cause of this breach and discord was first or principally offered, and which parte hath most fault in this contention and disagreement; if they do this (I saie) as any subiect may do in any other Catholique kingdome of the world, without offence in lyke controuersie



uerfies, between his prince and the Pope, why ſhould this acte be made ſo haynous a cryme by this our ſkolding knight, as to call ſo worthy a man (as our late Cardinal was) an *archtraytor*, a *ugling companion*, a *ſhameles diſſembling lyer*, that villanouſly ſtuffeth his booke with blaſphemous flanders, diueliſh perſuations, and impudent lyes agaynſt her Maieſtie? Let all men iudge of this mannes immodeltie.

## THE FIFTH INCOVNTER,

ABOVT IESVITES AND FATHER

*Persons in particuler, vvwhether they ſeeke  
the Queens blood, as Sir Francis  
affirmeth.*



OR the grownd and foundation of all that is to be examined and diſcuſſed in this conference and incoun-ter, I ſhal firſt ſet down the accusation of Sir Francis, in his own woords, which are theſe that infew.

*I do not heare (ſayth he) that the Popes holineſſe is ſo purged from ambition, or ſo reconciled to religion, as he meaneth not to continued his clayme for the Supremacie, or will ceaſe to ſeile the dregges of his poyſon and ſuperſtitious doctrine among vs. I cannot perceiue that the thirſt of Pariſons, and his peſſellowes, is yet quenched, for ſeeking the blood of our deare Souereigne, and in her the deſtruction of vs all, the cauſe remayning ſtill for which hertofore they haue fought it, &c.*

This is the knightes narration or rather calumniation, fraught (as you ſee) with his ordinarie tearmes of *dregges*, *poyſon*, and *bloodſhed*, with which his accuſtomed knightly ſpeech is wont to be fawſed. Wherin ſo much as concerneth the Popes holintie, ſhalbe conſidered of more amply afterward, in a perticuler conference that we are to haue about his holineſſe actions, authority, and iuriſdiction.

Now only is to be noted the fond and ridiculous manner of Sir Francis fantaſtical writing, telling vs very grauely that he doth not yet hear (for belyke the poore man doth much hearken after it) that the Popes holineſſe is ſo purged yet of ambition, or ſo reconciled to proteſtants religion, as he meaneth to leaue of his old clayme of ſpiritual Supremacie ouer England, or his indeuoring to ſetle Romiſh doctrine among vs (for I omit willingly the tearmes of dregges and poyſon, as more fit and proper to Sir Francis diſh, who feedeth vpon ſo many old hereſies, condemned for poyſoned dregges, by Gods Catholique

Sir Francis  
ridiculous.

Catholique church for so many ages past) and this tale of Sir Francis, is no lesse ridiculous and childish, then if he should say to any temporal prince, or to the Queen of England her self, that he seeth not her Maiestie so purged yet from ambition, as to leaue of her clayme of commaundry ouer all her realme, or of setting iustice in her name throughout her dominions. for that no lesse proper and essential to the Popes office and state, is Ecclesiastical Supremacie ouer all christian nations in Ecclesiastical matters (as after more particularly shalbe proued) then to her Maiestie the commaundrie ouer England, in temporal affaires. And as to her Maiestie by vertue of her royal authority it appertaineth and incumbeth, to setle and mainteyn iustice throughout her realmes, so to the Popes pastoral and Apostolical authority is annexed the obligation of preaching, and setting his doctrine (by himself or others) throughout all Christian states and kingdoms or that may be christian, which obligation groweth by that great and high commission giuen to Saynt Peter, in special manner aboue all other Apostles (as after shalbe demonstrated) by Christe himself ouer all christian soules, in these wordes thryce repeated: *pasce oues meas, pasce agnos meos*, feed my sheep, and feed my lambes. VVhich feeding he could not performe, nor can his successors, but by doctrine to all, and gouernment ouer all.

Ioan. vii.

And therefore whensoever Sir Francis (*sitting in his wache*) shall discouer or heare, that the Popes holines leaueth of this clayme of Ecclesiastical Supremacie, or is so purged as he becommeth a Protestant (which none euer yet was, nor wilbe by all liklyhood) let Sir Francis know, that he leaueth also to be Pope; and whensoever he ceaseth to indeuor the establishing of his Roman, vniuersal, & catholique doctrine in England, or any other countrie els, where sheep or lambes of Christ are, or may be had, there he ceaseth also to performe the dutie, for which this Popedome or principal See was ordayned by our Saueour. And consequently a very impertinent and childish discourse was this of Sir Francis, about his holines purgation, and reconciliation to Protestantes religion. Let vs see (if you please) the rest concerning father *Persons* and his pewfellowes (as he scornfully calleth them) whome albeit he slandereth fallie in the imputations layd agaynst them, about seeking the Queens blood, yet doth he much honour them all, in ioyning them in slander and calumnation with the Pope himself.

First of all then, for that it seemeth that by father persons pewfellowes, this pleasant gentleman vnderstandeth those of his order & societie,



tie known commonly by the name of *Iesuites* I shall first treat some-  
 what of them, and their estate and doings ingeneral, and afterward  
 descend to father Persons more in particuler, though moderatly of  
 them both, in regard of the friendship that for many yeares I haue  
 held with them, and least any man should attribute the things I am  
 to say, rather to affection, then iudgement in this behalf.

About Ie-  
 suites in ge-  
 neral and  
 their cōtra-  
 dictors.

Notorious it is to them that haue experience in the affayres of our  
 dayes, and much more that traually through diuers countries, and  
 do weigh with iudgement what passeth in the world, that these kynd  
 of men (I meane the Iesuites) as they are greatly loued and esteemed  
 by most catholiques; so haue they many aduersaries and maligners  
 also, & those not only such as in matters of fayth and opinion do dis-  
 sent frō them, both Heathen, Turke, Heretique, Atheist, Infidel, and  
 other lyke (that all ioyntely do band agaynst them) but diuers others  
 also of catholique profession, for other causes; so as it seemeth, that  
 to them may be applied not vnfitly, that saying of the Roman Iewes  
 to Saynt Paule, when they spake of Christian religion newly begun  
*de secta hac notum est nobis quia vbique ei contradicitur*. This only we know  
 of this new sect of Christians, that euerie where there is contradiction  
 made agaynst it, to wit, by Iewes, gentils, philosophers, altronomers,  
 necromantes, heretiques, vitious and deuyded Christians, and other  
 the lyke, and to say the truth, it was no euil signe (though vttered  
 by enemies) of the excellencie of the thing it self, for so do diuers  
 ancient fathers gather in their apologie for the Christian cause, a-  
 gaynst the heathens, that obiected this matter; they gather, I say (and  
 namely Saynt Iustine Martyr, and Tertullian) the great perfection of  
 true Christian and catholique doctrine, by this general contradiction  
 made of all handes agaynst it, and this partly for that truthe is one,  
 and errors many, and that excellent things haue euer many difficul-  
 ties, and that Christ foretold this, & finally, for that the trial of gold  
 by many and strong fyers, sheweth it to be pure, if it abyde and  
 beare them all; in which sence the holie ghost sayd of the iust man  
*Certamen forte dedit ille Deus, vt vinceret*, God hath geuen him a strong  
 battell, to the end he might win, and therby his victorie to be the  
 greater. And king Dauid speaking in the same sence of himself, and  
 other seruantes of God, complayneth sweetly: *Posuisti nos in contradi-*  
*ctionem vicinis nostris*, thou hast put vs in contradiction euen to our  
 owne neighbours, that is, to them that make the same profession also  
 of thy seruice with vs: and finally of Christ himself it was foretold:  
*Ecce positus est in signum cui contradicitur*, behold he is put for a signe a-

Act. 28.

Iustin. apol.  
 2. ad Anton.  
 Pium.  
 Tert. apol.  
 aduersus ge-  
 tes.

Sap. 10.

Psal. 79. 7.

Luc. 2.  
 Isai. 8.

Heb. 12.

Causes of  
tribulations  
to Gods ser-  
uantes.

Iohn. 18.

Act. 9.

2. Cor. 1.

Dyuers sor-  
tes of con-  
tradictors of  
Iesuits.

gaynst the which great contradiction shall be made; which in his passiō was cheefly teen, whereof Saynt Paule speaking to the Hebrue Christians, sayd: *I thinke of him which did suffer with patience so greate a contradiction of sinners agaynst himself, and he not wearie, nor saynt harted in lyke occasions.* This then perhaps may be some cause of so manyfold contradictions, by sondry sortes of men at this day, agaynst the Iesuits, if as they beare the name so also they draw neare to the lyfe & steppes of Iesus their mayster, whose particuler badge and livery seemeth to haue byn euer that his nearest followers and dearest frendes should haue most contradiction in this lyfe, for so the lyfe of all his Sayntes do testifie, which is nothing els, but a reherſal of their contradictions and difficulties, and himself disculleth the matter very largely in Saynt Iohns Gospel, where hauing shewed extremeloue to his Apostles and disciples, and sayd, that now they were no more seruantes to him, but rather frendes, for that he had imparted with them all his secrets, he telleth them this secret also for the vps hot of all, about contradiction and opposition of the world: *If the World hate you (sayth he) know ye that it hated me before you, if you were of the World, the World would loue that which is his owne, but for that you are not of the World, and I haue chosen you out of the World, therefore the World hateth you, remember the saying which I was wont to vse vnto you, that the seruant is not greater then his mayster.* Thus Christ in familiar and confident speech to his best beloued: in which sence also he sayd after his resurrection to Ananias, about Saynt Paule, when he had chosen him to be his fauoryte: *electiois est mihi, &c. ego ille ostendam, quanta oporteat eum pati, pro nomine meo.* He is a chosen vessel vnto me, and I will shew him how great matters he must suffer for my name, and so he did afterward, laying so many contradictions and tribulations vpon him, from all handes, as the poore man could not tell which way to turne him: *ut taderet etiam viuere,* that he was wearie euen of his lyf; for that on one syde the Iew, of another the Gentill pursued him, of an other false brethren betrayed him, of an other heretiques made diuisions, of an other seditious Christians rayſed factions agaynst him, and added pressures to his chaynes, of an other syde wordly Christians waxed wearie and forsook him as himself complayneth.

And for that our age also wannerth not of the same qualitie of men for exercise of such as professe the same occupation of seeking soules that S. Paule did, it is no maruayle though the Iesuites do fynde the same effects; for albeit Iewes and Gentils do not trouble them so much now as they did S. Paule (though also they want not their

contra-



contradictions and persecutions also in diuers places of the world where they bestow their labours) yet all the rest of the good fellowes before mentioned our age hath them in abundance, for as for those that make diuision, saying: *Ego sum Pauli, ego Apollo, ego Cepha*. I am of Luther, I am of Caluin, as also others *qui circa fidem naufragauerunt* (as S. Paule sayth) that haue made shipwrak in matters of their fayth, we haue greater store and varietie of them and much more cunning, diligent, and spitefull they are, agaynst such earnest Catholiques as Iesuites be, then were those heretiques of S. Paules tyme, though they were troublesome enough.

Furthermore for *falsi fratres* false brethren wherof he complayned, to wit, false harted catholiques which either of cowardnes, coldnes, lak of zeale, of constancie or confidence, do betray the cause, and the best frends therof, the store is also great. Moreouer there want not many a Diotrophes, *qui principatum in Ecclesia amantes, verbis malignis garrunt*, as Saint Iohn complayneth, such, as to be of more authority themselues, they talke malignantly of others. Many also of that generation who of malice endeouour, *suscitare pressuram fratrum vinculis*, to stir vp pressure and more acerbitie to the tribulation of their owne brethren, sondry like *Hymeneus* and *Alexander repellentes bonam conscientiam*, that cast of all care of a good and godly conscience, falling to vice, wickednes and dissolution of life, and these also presently become enemyes of Iesuites, as the other were of Saint Paule, for that their manner of life is contrary. Many a Demas in like manner is found, *qui diligunt seculum*, who loue the world, and for this loue, not only do break from good men, as Demas did from Saynt Paule, but also do slander, caluminate, and speak euil of them, least it might seem that without iust cause they broke from them, and left their friendship. And finally many causes there be, which do procure hatred and emulation at this day vnto Iesuites, which may be vnderstood in part by this which hath bin said, but yet for more perspecuity I will reduce all to three general heads, which are, their rule and profession, their learning and doctrine, their life and conuersation.

The first, touching their rule, institute, and profession, is the same in substance which all other religions haue, to wit, three essentiall vows, leading to perfection, by *obedience, chastitie, and voluntarie po- gerie*, against our three sworne enemyes, *the flesh, the world, and the deuil*, and against their three squadrons mentioned by Saint Iohn, *the concupiscence of the flesh, the concupiscence of the eyes, and pryde of life*. Some particularities also are added for more restraint, and for the necessities

of these times, by their first founder Ignatius, as that they vow particularly to go to all partes and places of the world in missions, for gayning of soules, where they shalbe sent: that they can neither seek nor accept of any wordly preferments, or dignities whatsoever, vnles it be layd vpon them by such a superior as may force them to take it vnder payn of mortall sinne; which is only the Pope: that they must teach and preach freely, without taking any reward or recompence at all, that they may accept the charge of schooles, vniuersities, and colleges for the aduancement of learning and pietie, of which poyntes, some may breed them emulation (as you see) of our own people, as the other, much hatred, feare, and contradiction of heretiques, besides a certayn malignant spirit that some haue naturally against religious life (though otherwise catholiques in opinion) thinking that cours and habit to condemn theirs of imperfection, whereof you may see more for auncient times, in those three books that Saint Chrysostom wrote in his dayes, *aduersus vite monastice vituperatores*, against the reprehenders of monastical life: and Saint Basil and Saint Nazianzen, do often treat the same argument. And for later ages you may discouer the same spirit against the most excellent and holy religious orders of Saint Dominik and Saint Francis, when they first began, as is set down by Saynt Thomas of Aquin, in his treatise *contra impugnantes religionem*, against the impugnors of religion, and by Saint Bonauenture of the same age, in his *apologia pauperum*, the apologie for poore men. And this very spirit dureth also in our dayes, in such as either haue not their passions sufficiently mortified (whereby they are not greatly deuoted to pietie) or otherwise do suffer themselves to be deceived by heretiques or other enemies.

Chrysost.  
Tom. 5. &  
hom. 2. de  
vit. monach.  
Basil. serm.  
de institut.  
monachi.  
Nazianz.  
orat. 1. in  
Iulian. Apo-  
stat.

Iesuits do-  
ctine.

Eccles. 1.

Dan. 12.

The second poynt, concerning the learning and doctrine of Iesuits (which is knowen to be much and very catholique) bringeth in also the lyke effects agaynst them, for that by the first, they incur easily emulation of their fiendes, and by the second open hostilitie of their enemies, so as by experience they fynde the saying of the wise man to be true, *qui addit scientiam, addit laborem*, he that multiplieth knowledge, multiplieth paynes, but yet these mennes rule & profession bynding them to this kynde of holy trade and exercyse, to instruct men to their saluation, they must not be wearied with any difficulties or contradictions, but rather hold out, and expect the reward set downe by God himself in the prophet Daniel: *Fulgebunt quasi stella in perpetuas aeternitates, qui erudiunt ad iustitiam multos*: they shal shine as starres

as starres



as starres for euerlasting eternities, &c. that instruct many to iustice.

There reistech the third thing, which is the lyfe and conuersation of Iesuities, called into question in this place by Sir Francis, and by many other in other places, vpon preiudice only (as it seemeth) of their name made odious by their enemies, without particuler offences alleaged agaynst them, so as it is enough with these men to saye he is a Iesuit, to discredit him, though personall crime ther be none agaynst him, and the reason of this seemeth to be, for that heretiques and diuers other weake and pansionate Christians (or scandalous catholiques) ioyning together in these our dayes, haue made a certayne league and conspiracie agaynst this name of Iesuities, as Saynt Iustine the martyr sayd to the enemies of the Christian name in his tyme: In *Iustin apol. nobis* (sayth he) *nomen accipitis pro crimine*, you punish in vs our name for 2. ad Imp. trespasse, which iniurious dealing Tertullian refuteth very amply *Anton.* soone after Saynt Iustine, in the three first chapters of his apologeticus: *si nominis odium est* (sayth he) *quis nominum reatus, quæ accusatio vocabulorum, nisi aut barbarum quid sonent, aut infaustum, aut maledicum, aut impudicum?* If the hatred be agaynst the name, what guilt can be in woordes, what accusation agaynst names, except they sound some barbarous thing, or signifie some vnlucky flauiterous, or filthie matter? which these wordes do not, but rather the contrarie.

Toplif the preest-tyrant of famous memorie in putting them to death, is accustomed diligently to put vp in his slaunders when he bringeth them to the gallowes (to do it with the more solēnitie, such a one traytor Iesuit, as though the fiction only of this name Iesuit were a sufficient condemnation of the partie, and cleering of the quest that condemned him, though often tymes it falleth out that neither is he Iesuit, nor euer was.

In France a yong man that sometymes had studied in the Iesuities schooles of Paris, was found afterward to offer violence to the kinges person that now is, he was examined vpon the torture, whether any Iesuit liuing, had geuen him counsell, courage, or instruction in that acte, or was priuie to his intention, which constantly he denyed; the lyke did his father who also was put to torture, and the same did *Ioannes Garetius* his mayster, vpon lyke torture, and so was deliuered, and by publique testimonie of the magistrate declared to be innocent. Yet another reader of the same order called *Iohannes Ghineardus* was put to death for that in his study was found the question discussed on both partes without resolution, *utrum liceat aliquo in casu occidere tyrannum*, whether in any case it be lawfull to kill a tyrant, which question

The name  
lyffe and co-  
uersation of  
Iesuities.

*Iustin apol.*  
2. ad Imp.  
*Anton.*

*Tert. apol.*

Top liffe the  
preestquel-  
ler.

*Ihon Chat-  
tel in France  
an. 1594. of-  
ficed to kil  
the king.*

*Ioanes Ghi-  
neardus  
martyred.*

Cic. lib. 2. off.  
D. Tho. 2.  
sent. dist. 44.  
art. 2. & de  
Regim. prin-  
cipum cap. 6  
Caet. in D.  
Thom. 2. se-  
cunda q. 64.  
art. 3. Sor. de  
iust. lib. 5.  
q. 1. art. 4.

tion notwithstanding euerie where handled by all diuines in printed bookes, allowed by all learned men both heretiques and Catholiques, and red publiquely in all famous schooles, and Cicero in his booke of offices handled it, before Christian religion was begonne, and synce him among Christians Saynt Thomas, Caietan, Sorus, and all other scholattical deuines all which this innocent man said truly at his death might as iustely be pulled out of their graues and burned for the doctrin as he hanged for hauing the question handled in his studie, and yet was he made away, and vpon this preiudice synce that tyme conceaued agaynst the name of Iesuities made odious by heretiques, and by such as adhere vnto them (as though all were malefactors) haue there diuers general decrees of persecution byn set downe against the whole order in that kingdome, without any other proof of particularitie agaynst them at all then I haue heere rehearsed, which manner of proceeding if Tertullian did so much mislyke in heathens, how much more would he condemne it in Christians agaynst Christians if now he were alyue agayne.

Diuers ene-  
mies of Ie-  
suites.

But to proceede in this matter of Iesuities lyues I might aske and vrge as the same Tertullian doth in lyke accusations, who accuseth? *What allegeth he? What hath ener byn found agaynst them? let it be vitered and layed open to the world; hostes eorum (sayth he) tum extranei, tum domestici, their enemies be both forayne and domestical, they are watched, they are pried on, they are besette; error, malice, enuy, hatred, emulation vice synne, dissolution of lyfe are solduirs agaynst them and spies watching must diligently at their dores, what haue they found? what haue they brought out? if same only be persecuted agaynst them, fama mendax (saith he) quæ ne tunc quoque cum aliquid veri affert sine mendacij vitio est detrahens, adijciens, demu- tans de veritate, fame of her nature is geuen to lying, and euen then when it telleth some truthe, it seth not to passe without some parte of lying, detracting, adding and changing somewhat of the sinceritie of truthe it self. O quanta illius præsidis gloria esset, qui aliquem eruret, qui centum iam infantes comedisset. O what a glory would it be to any president or iudge that should bring forth a Christian that had eaten a hundreth infantes, in his dayes for that Christians were commonly charged to eat infantes flesh in their meetinges & cōmuniōs, which yet of Caluins bare bread would neuer haue byn suspected: And as Tertulian said this of the callumnations agaynst Christians so may we of no lesse false and malicious agaynst Iesuities, but yet let vs see a litle further in this affaire.*

Tertul. Apo-  
log. cap. 8.

Cap. 2.

Among all other aduerfaries that Iesuities haue, one is so domesti- cal, as they haue bin of their own body, for diuers yeares, I mean of their



their order and profession and for their defects are dismissed by a special priueledge which these religious men haue for their conseruation about other orders, and these men often times become the greatest opposites of all others, *quia ex illis exierunt, & ex illis non erant*; they went from them and were not of them, nor had their true spirit and vnction, and some of them also goe so far as by litle and litle they become playn heritiques and apoltataes, or dissolute of life, and of these also their want not perhaps some at this day among you, & of yours (Sir Francis, for of such ragges you make the pillers of your new church) let them be examined what they can say in this behalfe, of life and manners against Iesuites, what they haue seen, what they haue proued, what they haue felt, & *fiant inimici iudices*, let their enemies be iudges. Apostatical Iesuites. Iohn. 3. Deut. 32.

The holy martir of Christe Saint Iustine, that liued before Tertullian, euen in the first seruor of persecution against good Christians, vseth an argument for their defence in life and manners (notwithstanding their many slaunders raised against them) which seemeth to me may be vsed also fitly in this defence of Iesuites: his words be these.

*When I was a scholer (sayth he) in Plato his schoole, and delighted with Iustinus A- that doctrine, and heard that Christians were accused euerie where of euil lyfe, & polog-prima. yet saw otherwise that they went to dye willingly and lived poorly, and feared not those things which to other men are most horrible; I began to think with my self, that it was impossible for those men to be vicious and geuen to pleasures of the world, for then would they be loth to dye, and to be deprived of their said pleasures.*

Thus argued he, and we may do the lyke of Iesuites now adayes, of whome we haue seen before, how they professe voluntarie pouer- tie, contempte of the world, incapacitie of earthlie promotions, great labors of studies and other such painful exercises, we read also in their peculier rules that their chastitie must imitate the puritie of Angels, Part. 6. Con- stant. cap. 1. both in mynde and body, and as for wordly comodities, that they must ab- Exam. ad- mitt. cap. 4. hor (those are the very woords of their rule and institute) altogether and not in parte from all these things which the world doth loue and esteeme (as honours, promotions, riches, pleasures and the lyke) and embrace and desyre with all their forces the things which Iesus their mayster esteemed and loued for our examples, as contempt, pouer- tie, persecution and affliction, shewing by this liuerye of his that they are his true seruantes and followers. And furthermore we heare for confirmation of this, & partly also do see their volunta- rie sufferinges tortures & martirdomes in the Indies, in Ethiopia, in Iapone

Iapone, in Englad, Fraçe & other places for setting forward the seruice of their mayster, wherfore by Saynt Iustines reason, it is not lyke that these men are dilighted with vicious lyfe, which make so litle accompt of lyfe, and do handle so roughlie their lyfe in this world.

Iesuites labors and induors for the publique.

*Tertul. Apol. cap. 42.*

An other obiection also was accustomed to be brought against religious men in old time, as also against all Christians generally of the primitiue church, as Tertullian affirmeth, to wit, that they were vnprofitable men to the common-wealth, ydle, retired, *siluestres*, & *siluicola*, that is fitter for woods and wildernesse, then for the societie of man, this obiection (I say) is easily answered in the behalfe of Iesuites, seeing their manifold labors extant in the world, to the help of all sortes of christian people, they begin with children as soone as they are able to speak, teaching them christian doctrine, and elements of other learning, afterward they read to them artes, tongues, sciences, and higher professions; they frame their manners and affections as well as their iudgmentes and vnderstanding to al Christian knowlegde and pietie, if they be poore and needie they labour to prouide for them also temporally what they can; they doe set them forward and aduance them in learning and pietie, they preache to all, administer sacraments to all, they write bookes, they make peace between enemies, they visit prisons and hospitaes for comfort of the poore and sick, they procure them fauor, get them almes, help them to dye in Gods fear that either by sicknes or Iustice are called thervnto, and finally taking a childe from his christian cradle, they carry him along and accompanie him with continual assistance, comfort, and help, in all fortunes, states, & conditions of life and death, vntill they deliuer him vp agayne into his creators handes, that sent him into the world; and this without earthly reward or recompence, & often tymes with ingratitude and enmitie of the parries so benefited, and this is the lyfe vse and exercise of these men.

Obiections against Iesuites answered.

Ambition.

Bnt (say their aduersaries) they are ambitious notwithstanding, they are proud, they will haue no equals, they will haue all passe by their owne handes, they wil be maysters, formen of the quest, singular in all respectes; to which I might answer that albeit these speeches do sauour rankely of enuie, which followeth euer at the footsleeps of vertue, and that they might in like manner be objected against the Apottles themselues in respect of others, whome they exceeded in holines of life, yet will I examin them somewhat in this place. I ask therefore, wherein consisteth this ambition, this singularitie objected against Iesuites? in seeking (perhaps) promotions or preferments, but we haue



we haue seen before that they can haue none, that they do voluntarily renounce and forswear them all. In getting gouernment perchance, or iurisdiction ouer others? but we see by experience and by their rule that they haue none at all, nor wil haue: wherein then consisteth this ambition, doth it consist in labouring, toyling, con- tending more then others in the cause and course they haue in hand? a happie and holy ambition, wherof Saynt Paule him self gloried muche when he saied, *abundantius illis omnibus laboraui*, I haue labou- red more aboundantly then all the rest of my fellow Apostles. This o- bjection then is vayne, or worse then vayne, as proceeding not only of a deceyued iudgement, but of maligne interpretation also; in that which is knowen to be excellent in it selfe, and worthie of all prayse, loue, and admiration.

1. Cor. 15.

There followeth the second obiection of professed enemies (for the former wil seem in outward shew to be frendes) that Iesuities are troublers of common wealthes, seditious perturbors of states, per- uerters of kingdomes, dangerous to princes, such as Saynt Paule was accused to be by Tertullus the orator, *inuenimus hunc hominem pestiferum, & concitantem seditiones omnibus Iudæis*, we haue found this man to be pestiferous, and to stirre vp sedition among all the Iewes, and agaynst Saynt Pauls lord and maister Christ him selfe, the same accusation was layd and vrged with all asseueration, by many principal and graue men together: *Hunc inuenimus subuertentem gentem nostram, & pro-* hibentem tributa dari Cæsari, we haue found this man (marke you how they speake of their owne knowlege, troublesome and to peruert our people, perswading them not to pay tribute to Cæsar. And this is a very plausible accusation in the eares of worldly princes, especial- ly, suche as haue not leasure, nor meanes, nor will perhaps to examine matters in particuler, but alienated & caried away with the first appre- hensions & impressions of such odious calumniations, leaue no place afterward for the accused to defend themselves or shew their innocencie.

Whether Iesuities be seditions &amp; troublers of common wealthes.

Act. 24.

Luc. 23.

Yet one kynde of sedition I do easely discouer in very truth to be in Iesuities, which is that, wherein their mayster confessed also himself to be seditious, to wit, in separating father's from children daughters from mo- thers, kindred from kindred, and in setting them of one and the self same hous- hold at contention and hatred and warre among themselves in Gods cause, and in matter of their saluation, of which holy sedition Christ himself pro- fesseth (as I haue sayd) to be the author: do not thinke (sayth he) that I came to bring peace into the world, for I came not to plant peace but the sword, and to diuide a man agaynst his owne father, and the daugh-

A holy kyn- dc of seditiõ.

Luc. 12.

S. Bonauent.  
 serm. diuini  
 in ioh. 12.

Eccles. 4. 1.

Whether  
 Iesuites do  
 seeke the  
 deathes of  
 princes.  
 Iohn. 12.

ser agaynst her mother, and the daughter in law agaynst her mother in law, and to make enmitie betwixte them that are domestical. And in another speech, *Ignem veni mittere in terram, & quid volo nisi ut accendatur?* I came to bring fyre vpon earth, and what will I but that it be kindled? *O salices incendiarij* (sayth one seruant of God) o happie fier-brandles, or setters a fier of other mens houses wherby gold is seuered from earth and pure corne tryed from chaffe, and all dregges of wickednes are burnt and consumed, this is a holy, this is a happie sedition, and this is that in deed which is layd agaynst Iesuites at this day, for that by their zeale and industrie many a separation is made between good and bad, many a heat enkindled in Christian hartes, where deadly cold occupied the place before, many a batterie geuen to fortes possessed by Satan, many an heathen and heretique made Christian, many a frostie catholique made a hoat recusant, many a vitious lyuer made obseruant, many a careles and earthly mynd stirred vp to apprehend and think of eternitie, many a groueling soule plucked from the ground and quickened with the warmth of true Christian spirit, and finally to many a worldling, *pacem habenti in substantijs suis*, whose damnable peace lay before in his earthly substance, to wit in his riches, ease, and commodities of this lyf, warre is made by meanes of Iesuites, and sedition is put into his house before he was aware; his reason falleth out with his sense, and his conscience with his ease, and with all the residue of his former trade of lyf, and heer by both him self and all the countrie round about him is put in comotion, and Iesuites are accused of this offence for putting of fyre in this house, hew and cry is made after them, many complayne, others curse, that are either troubled or endamaged by this warre, and this is the true state of Iesuites at this day, and these are the causes for which they are made odious and termed seditious.

For as for the odde and ydle callumination of the heretiques of our tyme, wherunto Sir Francis also as a deuoted child of theirs, doth set his hand in this place, that they do practise the deathes of princes, and procure their destruction (except only he meane that practise wherin they ioyne with their mayster, *ut princeps huius mundi eijciatur foras*, that the prince of this world may be cast forth) and that in particuler they haue sought the blood of our Soueraigne of England, with such thirst as this man auoucheth, and that generally they be princequellers, king-killers, and the lyke, is an accusation no lesse found, then false and malicious, and as easie to proue, as that Sir Francis is by occupation a iugler, for what men are Iesuites to attend to



tend to such attemptes? or what profit or emolument can arise to them, more then to other men, by such murdering of princes albeit you would faign them to be so voyd of conscience, as you insinuate, or where, or when, or by whome was euer any such enterprise pro-  
ued against them? you will alleage perhaps the case of France, men-  
tioned before to be attempted by Iohn Chattel, a youth of nineteen  
years of age, that had once bin their scholler (for he was not actually,  
when he attempted that fact) and if he had bin, who seeth not  
the vanitie of this accusation, that the offence of one patriculer  
scholer, should be attributed to all his maisters, or be punished vpon  
them, who had aboue a thousand scholers more in that place, at  
that time, and diuers thousand in other places of France, at which  
the diuel enuyed not a litle. Furthermore, the acquittall and free  
deliury of father Iohn Gueretius, particuler maister that had bin, of  
the sayd Chattel, by the publique magistrate, without any punish-  
ment at all, & after he had bin held in prison and tortured, and most  
rigoroustrial made vpon him, doth evidently shew as wel his inno-  
cencie, as that of all his fellowes; for that so rann the humors of their  
conspiring enimies against them at that day in Paris (where the tryal  
was made) that if any least shew of probable offence, could haue  
bin found and fastened on them, they had all smarted for it, as since  
hath appeared. This fact then of France is their ful clearing, and no  
way their condemnation.

The fact of  
Iohn Chat-  
tel in France  
the 27. of  
Decēb. 1594.

Their followeth another attempt of later time in Holland, set  
foorth by the kinges rebelles of those prouinces, since Sir Francis  
wrote his booke, for if it had bin published first, he would haue ta-  
ken (no dout) a large argument therof, to haue discoursed thereon,  
and rayled more at randome, the fact is set out in print, vnder the  
name of a *sentence of death giuen by the magistrates of Leyden, the two and  
twentieth day of Iune last past of this yeare 98. agaynst one Peter Panne native of  
Ypers in Flanders, for that he tooke, vpon him, at the persuation of the  
Prouincial of the Iesuites, together with the Rector and prefect of  
studies of their college of Doway, to kill (as they say) Côte Mauris,  
Gouernour of Holland, and in the end of their narration (which  
they auow to be Peter Panne his owne confession) they do adde, that  
this iustice is done vpon him to terrifie men from fauoring the bloodie and  
murderous sect of Iesuites, which (as is notoriously knowne to the world) do in-  
uent daylie, a thousand most execrable practises and trayterous entrepryses, and  
do seeke to put them in execution, for killing and murdering kinges, princes,  
and principal personages, especially such, as will not admit them, nor approue*

An other  
deuise a-  
gainst Ie-  
suites in  
Holland.

*their papistical superstition, called by them, the catholique Roman Religion, &c.*

These are the wordes of those magistrates, in their printed sentēce, whereby is manifestly seen, the end that moued them to publish so lying a pamphlet, as also to faigne the whole narration, for defaming of Iesuities, and making them odious (if all were faigned) or at least to induce Peter Panne to confesse it, or to accept and publish so manifest false a confession, without further examination of the truth and circumstances therof.

Refutal of  
the fable.

For that since, vpon further tryal of the matter, before other magistrates of other places, to wit, of Ypers it self, where the partie dwelt, and of Doway, where the couenant was forged to be treated and concluded, and of other places in Flanders, it is found that all was a mere fiction, so far forth as it toucheth the Iesuities, and so is it testified by an answer printed by authoritie of the saied magistrates, the fyue and twentieth of August, next insuing of the same yeare 98. and by diuers other bookes and declarations after ward set abroad, for iustifying of the truth, and in one of them, there are obserued aboue threescore manifest lyes, layd downe agaynst the Iesuities in that shameful confession: as for example, among other poyntes it is shewed and verified, that Peter Panne was no catholique at all, nor euer had doing with the Iesuities; that he was a vagrant cooper giuen to drunkenes and running vp and downe the country lyke a mad man, for which faultes, and for his debtes, he was often put into prison, and sometymes being deliuered, he put in himself agayne of madnes; that his frēdes wold haue bound him in chaynes in his owne house, that he was extremely well affected to Counte Mauris, and consequently no fit man for Iesuities to deale withal to kill him, if they had had any such intention, as their was no cause why they should haue, seing they were to gayne nothing by his death.

Moreouer that Peter Panne neuer prouyded the Iesuities college in Doway, of butter in his lyfe, as is affirmed in the sentence, nor euer was seen in that college by any, nor that there was euer any such seruant of the college named Melchior de val, feigned to haue byn the messenger to sollicit this matter with Peter Panne, neither was euer there any treatie with Peter Pannes wyfe in Ypers, to this effect, or other, as is affirmed in the confession, nor had she euer any acquayntance or dealing in her lyfe with Iesuities, as in the faigned narration is set downe, that all the tale of Peter Pannes coming to Doway in the rogation weeke last past, and his dyning and treating with the Prouincial, Rector, & Prefect after dinner, and their exhorting him  
to the



to the enterpryse, with making him many offers temporal, and assuring him for his soule, that if he died in the enterpryse, he should go to heauen presently, both in body and soule, and many other such circumstances set dowue in the printed narration, all I say, are shewed manifestly to be false and forged, vpon examination and attestation of catholique magistrates of the places aforenamed, and of the persons themselves, mentioned in the fable, and among other poyntes it is proued by many witnesses, that the Prouincial of the Iesuites. in the rogation weeke, which they do name, was in Bruxelles, to wit, aboue threescore myles of, and had departed from Doway in the moneth of Ianuarie before, and of Peter Panne also it is proued, that he was not in Doway at that tyme, nor could be, for that he was working in his maysters shop at Ypers.

So as by these and many other most eident demonstrations, there to be seen, it is made cleer, that this is but an heretical fiction to defame Iesuites, for their zeal in Gods true religion, in which respect, as they are more dear to almighty God, so ought they to be also to all good men, that behold these diuelish deuises of Sathan and his instruments agaynst them.

But let vs retorne to England, where Sir Francis beateth also vpon the same nayl, as you haue heard, at the beginning of this incounter, saying, *that he cannot perceiue the thirst that persons and his pew-felloes haue of seeking her Maiesties blood, to be yet quenched:* but how doth the poore man proue, that they haue had that thirst? no way. how doth he proue that it is not yet quenched? for that he perceiueth it not, nor yet how it may be, the causes still remayning, why they sought it before; o sillie disputer, how he flieth still from the point he should proue? I requier that he should proue that Iesuites haue sought the Queenes Maiesties blood, and he giueth a reason why they haue not left to seek it; and what is this reason? for that the same causes of seeking it, do remayn stil, that were before. What are these causes? he nameth them not, but it seemeth they can be no other, then the difference of religion, and the persecution made vpon them for the same. VVel then, all the substance of this argument is brought to this issue, that for so much, as Sir Faancis old head cannot perceiue, how Iesuites persecuted for religion by the Queen, can loue her or pray for her, or cease to hate her, and not seek her blood, therefore it is so, and must be thought so.

Whether  
Iesuites  
seeke her  
maiest.  
blood.

But to this argument answereth Saint Paule, when he saith, *1. Cor. 2. animalis homo non percipit ea qua spiritus Dei sunt*, a fleshly and sensual

man perceyueh not the thinges that are of Gods spirit, such for example ) as are the louing of a mannes enemies, & praying for them, and rendring good for euil, which yet spiritual men (such as Iesuites are taken to be) may perhaps both perceyue and practise, and so I perswade myself they do, and I haue heard in particular by such as come from English Seminaries beyond the seas, where Iesuites and especially father persons here accused, hath a hand, that there is a custome and precept, not only for all in general, to remember her Maiestie in their ordinarie praiers, but also in the particular deuotions assigned to euerie particuler person, at the beginning of euerie moneth. The Queen of England hath her particuler place of recommendation among other princes, and before them also, in the number of them that are assigned to pray for her, so as this practise of praying for persecutors, so much prayed by Christ though it enter not into Sir Francis worldly spirit, and fleshly vnderstanding, yet may it, and doth it (as it seemeth) into Iesuites.

And this might serue now as well for defence of all Iesuites in general, as of father Persons in particuler, seeing no seueral matter is layd agaynst either of them; but yet I may not let passe by law of common frendship, to adde some few lynes also in the fathers case by name, seing that by name he is accused of so odious a cryme, as is to haue a thirt of shedding the blood of our Soueraigne lady and Queen. About which accusation I would aske this accuser, how this appeareth? and how it cometh to passe, that in so many yeares, so many others hauing byn suspected, some apprehended, other indicted, condemned, and executed, for imputation of lyke heynous crymes, none euer (that is knowen) accused father Persons by name, to haue induced or perswaded them to the lyke enterpryse? though if they had, it had byn no condemnation, but much lesse probabilitie, when not so much as an accusation is extant. Let the examinations and arraynementes of Parry, Sauage, Ballard, Babington with all his fellowes, that were condemned with him, Polewheel also, Daniel, Hefker, and such others be vewed ouer, and see whether any of them do accuse father Persons to haue byn partaker or priuie to their counsels, actions, or attemptes, in this behalf, let the recordes be sought out of all the preestes declarations that haue byn put to death, within these twentie yeares (which are more then a hundreth) and consider whether any haue conteiued fathers Persons euer to haue proposed any such matter vnto them, and yet the most part of them were acquaynted with him, & many also sent into England

Defence of  
Persons in  
particular.



land by his direction, and if he had felt such a deadly thirst of blood, and of her Maiesties blood, as this accuser sayth, the readiest way for quenching therof, had byn to perswade some of these men (that come of purpose to aduenture their lyues for religion, and feare not the leeing of any thing in this world) to haue taken the enterpryse vpon them, for the common good, and for setting the vse of their religion at libertie therby.

But there is no such matter, and these are but fictions and deuyses of enemies, to make men odious; no preest hitherto nor Iesuite (that I haue hearde of) hath euer confessed of himself, or others of that vocation, any such attempt or meaning at all. It seemeth they are gouerned by an other spirit and rule, to wit, by that of holy Dauid, who made this vow, touching his enemy and persecutor Saul: *Veni Dominus, quia nisi Dominus percusserit eum, aut dies eius venerit, ut moriatur, aut in praelium descendens perierit, propitius sit mihi Dominus, ne extendam manum meam in Christum Domini.* As the Lord liueth (sayth he) except God stryk him, or that his day come of natural death, or that he going into the field to fight, do perish there, God be merciful vnto me, that I lay not my handes vpon his anoynted.

An euident demonstration.

1. Reg. 26.

So then father Parsons protesteth (as I am credibly informed) that he was neuer consenting, witting, willing, inducing, yeelding, nor priuie to any such personal attempt against her Maiestie in his life. Moreouer he auoucheth, that he hath dissuaded, hindered, and diuered some that might perhaps haue had such inclination, and namely one Gentleman, some yeares past beyond the seas (he sayeth not of what nation he was) that hauing resolved vpon the only zeale of religion, and for deliuering of catholique people from persecution to leese his own life, or to take away that of her Maiestie; he was entered some hundreth miles and more into his iorney toward England, for that purpose, hauing made himself ready to dye, by discharging his minde of all worldly cares and cogitations, neither had he doubt of the effect, for that he pretended not to escape alieu: all which notwithstanding, vpon father Parsons earnest dissuasion, that met him on the way, he was content at length to retyre, and giue over the enterpryse, principally vpon this reason (for others he perswaded himself to haue examined sufficiently before) that English catholiques themselues desired not to be deliuered from their miseries by any such attempt; and this to be most true, he affirmeth vpon his conscience,

By this then it may seem to appeer, that this father is not so thirstie of her

of her Maiesties death and destruction, nor of so bloody a disposition, as Sir Francis would make him, which I haue heard also confirmed by many protestants themselues, who meeting with him in catholique kingdomes, where he might haue donn them hurt, hath alway donn them good, and I could name some, if I thought it would be no hurt or disgrace vnto them, let those fourscore and fifteen, whom at one time he deliuered out of the chaynes of gallyes of Spayn, in the year 90. (whereof diuers are gentlemen now dwelling in Englād, and those thirtie and fower which this present year of 98. he deliuered from like miserie in the galleys of Naples, and many other particuler men benifited by him besides, speak for him in this case, for that these woorkes are of more weight with wise men, then Sir Francis bare woordes to the contrarie. And so with this I end also this encounter.

## THE SIXTH INCOVNTER,

ABOUT THE CATHOLIQUE RECV-

*santes that refuse for conscience sake, to goe to the Protestantes churches, and to be present at their seruice in England.*



As in many other poyntes this hastie hotspur playeth the Herodian, shewing himself without conscience at all, and ready to pawne his soule for pleasing the prince & state where he liueth, so in no one thing doth he more discover this diuelish and detestable disposition, then in his cruel and malicious calumnation agaynst the better and more religious sorte of English Catholiques; who refusing to dissemble, do vtter their consciences plainly in matter of religion. And according to their obligation in this behalfe do abstain from going to the churches, preachings, and seruices of them that be of a different religion. And albeit he cannot but confesse, that many of them do geue good example of lyf in their behaueour, or (to vse his owne wordes) do shew a good outward ciuil cariage in ciuil matters (which I dout whether all his neighbours will testifie the lyke of him, and of those of his profession) yet (sayth he) let not that possesse you with too great a regard of them, and to deliuer you from the danger of such deceyfull baytes, I must assure you, that this is a true position, that without the true feare of God, there can be no true religion. And vnlesse the religion be  
sound



found, the face and shew of ciuill honestie (seem it neuer so glorious in the eyes of flesh and blood) is but a decentfull visour vpon a crabtree face, covering the most ylle and cankered partes, of a decentfull hart, and so I come to shew their dissimulation.

Thus far Sir Francis; to whome I will not answer by examining faces and visours, whether that of his be crabtree, plumtree, pear-tree, or figtree, let other men iudge that know it. Neither yet by discussing how many sortes of cankers there be, where with Sir Francis himself may be touched, especially if heresie be one, as Saynt Paule doth signifie, and all holie fathers haue held after him. But to the matter it self I answer, that whereas Sir Francis maketh solight of good lyf in Catholiques, calling it a *deceytfull bayte*, Christe teacheth vs to make a far different collection, when in his first sermon on the mountayne, he gaue this aduertisement: *Be ware of false Frophetes, &c. by their frutes you shall know them, for as men do not gather grapes of thornes, nor figges of brambles, so doth euerie good tree bringe forth good frutes, and euerie euil tree bringeth forth euil frutes, Neither can a good tree bringe forth euil frutes, nor euil tree, good. Saynt Iames sayd in lyke case, thou hast sayth and I haue workes, shew thou to me thy sayth without workes, and I will shew thee my sayth by my workes.* If then here be workes and good lyf in these Catholiques, it must be presumed to come of good sayth according to Saynt Iames. And if there be figges, and grapes, and such other good frutes found in their behaueour, then must the tree be iudged good also, if Christes rule be not false. And for that our Sauour gaue this rule to discerne true and false prophetes by, it is not euil that Sir Francis and his men do fly from it so openly in the playne feeld, leauinge good workes to Catholiques, and reseruinge only threed-bare sayth to themselues, for therby they discover what prophetes they be.

And of all this I do not greatly marueyle in Sir Francis, for he seeth (poore man) how bare a haruest he hath in hand, when he talketh of workes amonge those of his sect, and how the hare goeth clearly away on our syde, if he hunt after good life in his new prophetes. But much I marueyle of his lack of shame, that talking agaynst these recusant Catholiques, he maketh mention so often of deceyt and dissimulation; seing that of all other people of the realme, these men dissemble least, but rather do publish themselues, euen to the face and vewe of the magistrate, yea they are punished expressely for that they will not dissemble, as many others do, and go to your churches with a repyning and repugnant conscience; for if they would do so,

2. Timot. 2.

About good lyf.

Math. 7.

Iacob. 2.

then were they no more recusants, and consequently free from al your clawes, penalties and vexations though neuer the more yours therby in mynde, then now they be.

But to the end this matter maie be better discuffed, let vs heare Sir Francis triple accusation agaynst them, his wordes are these.

I do note (sayth he) *three thinges in this kynde of people, wortie to be known and obserued, first the hurt thy continually do, secondly the hurt they would do, and thirldy their deep dissimulation.* Here are three heades you see of a greuous accusation set downe, let vs see the particulers.

The first  
charge a-  
gaynst Ca-  
tholiques.

For the first (sayth he) *it would aske a long discourse to discouer all the hurtes done by them, they are so many, and manifold.* This is nothing but wordes & rhetorical exageration hitherto, let vs see some substance.

*My owne experience telleth me (sayth he) that when the gentleman and man of wealth refuseth to come to the churche, and is in any sort borne with all, there the meaner sort receyue infection, and draw backe from obedience also, for* A boue maiori discit arare minor.

*Of the elder oxe, the younger steer doth learne.*

This is Sir Francis first charge, which as it is graue and weightie in it self, so is it as substantially proued, with a poetical verse taken from his plow and stawle of oxen and from his steeres. Let vs see what this iustice of peace hath more to saye of his owne experience, for be-lyke he speaketh of his practise in that office agaynst Recusantes it followeth then in his booke.

*If the man come to thurche and the wyf refuse (which is a cunning trick much practised of late yeares) then is the household both seruantes and children in danger wholly to be corrupted. And sure it is, that the wyues of the meaner sorte are infected greatly by them, and the nightcrows perswasion preuayleth much, and in myn owne knowledge, within these three yeares, many of the meaner sort are fallen away, and do fall away daylie, for that, impunitatis spes magna peccantium in illecebra, the hope of impunitie is a greate bayle to offend.*

Heer is all now that our knight can alleage in particuler concerning the hurts (so many and so manyfold) which before he sayd the recusantes do woork in England, which in effect cometh to be no more (as you see) but that if the goodman refuse to go to churche (though the goodwife go) then those of the meaner sorte begin to refuse also, and if the goodwife refuse (though the goodman go) then are the seruantes and children in danger to do the like. And then generally he setteth downe this doctrinal assertion, that the night crows perswasion preuayleth much, and this knoweth he of his owne knowledge partely (perhaps) by experience of his own night

crow



crow, and partely by tampering in these affaires: who (as is probable) hath bin some principal actor in the long persecutions vpon Catholiques, either by playing the parte of Iudas to betray and take them, or of Caiphas or Pilate, to condemne and afflict them. And so by this experience he hath found out (as he saith) that many goodwiues of the meāner sorte are fallen of late, and many other by their example do fall away dayly: a grieuous accusation, and fit for a carpet knight.

But Sir, you that are such an enemy of night-crowes, and haue such knowledge of the afayres of all the goodwiues of your countrie, tel me, whereunto do these wiues, or children, or seruantes, or tenants, or husbands fall, when you say they fall away? is it perhaps, to any enormitie of sinne or to wickednes of life? no, but to haue a scruple to go to the protestants churches. And why? for that they are of a different religion. They are Catholiques, and do think your religion and seruice naught. Wel then, religion and conscience is cause of this refusal, and not euil wil or rebellion, as you maliciously interprete and consequently the way of true remedy is, not to beat, and bynde, and driue them to your churches by force and punishment, as you do perswade the Magistrate to do (Sir consciencelesse knight) but first you must make them of your religion, that they may go of deuotion and conscience: for if they go otherwise it is a dooble sinne, both to them that go, and to you that make them go, albeit the act otherwise in it self were neuer so good and lawful: as all men of learning and conscience do wel know, that an erroneous conscience also bindeth: though your ignorance be so grosse in all christian learning, as you seme to be both ignorant and careles of so manifest a truthe.

I say, it is a manifest truthe, that a mannes conscience is to be followed, though it did erre, and much more when it erreth not, and the reason of the former is, that forasmuch as our consciēce is nothing els but the voice and determination of our reason and iudgement, about matters to be don or not to be donne, it followeth that we are bound to obey that direction (be it right or wrong) so long as we haue no other light to guyde vs. For that according to this we shal be iudged at the last day, to wit, according as each mannes consciēce (sayth Saynt Paule) shal accuse or defend him: and not according to the nature or qualitie of the thing it self that he doth: which point, schoolemen (if I be not deceiued) do expresse in these wordes, that the goodnesse or malice of a mannes will, is to be measured by

An erroneous  
conscience  
also byn-  
deth.

Rom. 2.

the object that moueth the will, and not by the thing it self that is donne. As for example, if I apprehend a thing to be euil and yet do it, I do sinne, albeit the thing in it self that I do, were not euil: for that in my apprehension and iudgment it was euil: & so I did it vnder the conceit and formality of euil, and consequently my wil and intention was naught, in doing it, though the thing in it self were lawfull. As for example, if in the night time seeing a beast in a bush and thinking it to be myn enemy I should kill it, though the thing it self be no sinne, yet should I commit manslaughter therein before God, for that, my apprehension was of myn enemy, and consequently, myn action should be iudged according to the object I conceived, and not according to the thing in it self.

Idolorhita.

This very case determineth S. Paule himselfe particularly, throughout the whole foureteenth chapter of his epistle to the Romanes, about eating the meates that had bin offered vnto Idols. And the same matter he handleth again throughout the eight chapter of his first epistle to the Corinthians. And in both places he determineth that to him that either eateth simply without enquiring whether it were offered to Idols or not, or hath so much true christian knowledge as he vnderstandeth thereby that an Idol is nothing, and that all creatures are lawful to be eaten by a christian man (so it be donn without scandal of others, & with other due circumstances) albeit I say to such a man it be lawful to eat of those meates that had bin offered to Idols, yet to him that had a contrarie conscience and iudgement it should be a greiuous sinne to eate thereof, for that he did it against his own iudgement and beleefe, though it were erroneous. *I do know and trust in Iesus Christe (saith Saint Paule) that no meat is vnclean or vnlawful now, but onely to such as think it vnlawful.* So as onely to think it vnlawful, maketh it vnlawful, according to Saint Pauls rule. And again the same Apostle, *qui discernit, si manducauerit, damnatus est, quia non ex fide*, he that discerneth or iudgeth, the said meat to haue bin offered to Idols, and that it is thereby made unfit to be eate & yet eateth the same, he is cōdēned: for that he doth not according to his own iudgment and beleef. And after all, he concludeth his speech with this general proposition *omne autem quod non est ex fide, peccatum est*, all that is not according to a mannes beleef and conscience, is sinne, for so expound this sentence, Origen, Saint Ambros, Saint Chrysostom, and other fathers, and not to signifie, that all the woorkes of Infidels, donne without faith, should be sinne, though Saint Aug. lib. 4. Augustin apply it also to that sense sometimes: but the other sense is the

Roman, 14.

Aug. lib. 4.



the literal and most true, as appeareth manifestly by the whole discourses of Saint Paule. Of all which insueth that no man may do against his conscience though it were awry. Not for that a wrong conscience excuseth in all cases (for that is a different question) but for that a wrong conscience, byndeth euermore, and some tymes excuseth also, when it proceedeth of inuincible ignorance. But howsoeuer it cometh by right or wrong information, no man may go agaynst it without sin so long as he cannot perswade it to change, and if this be so, how much more are the recusant Catholiques of England bound to follow their consciences in the poynt they stand in, for not going to church, being founded vpon so sure and euident growndes as any demonstration in the world can lay downe, for proof of any manifest truth whatsoeuer, as for example, first, that the religion they professe is true, and the only truth that among Christians is to be found, and secondly that they being of that religion, maie not dissemble or seem to professe any other, by going to their seruice sermons, or churches, and hereby also appeareth how great impietie and folly it is for any man to inforce them thereunto, as our barbarous knight would haue the English magistrate to do: I saie it is impietie to inforce any Christian to do an acte agaynst his conscience and beleef, for that it is to inforce him to his damnation, as Saynt Paul before hath taught vs, I saie also it is folly, for that by drawing mens bodies to church by violence (their myndes being repugnant) nothing is gayned at all, but more internal hatred and rancor rather enkindled, and the inforcers are made pertakers of the others sinnes and damnation.

contra Iuda  
cap. 3.  
An erroneous  
conscience  
doth  
euermore excuse.

Roman. 14.

And further the Protestantes do greatly hereby discredit their owne doctrin which they were wont to teach, that no man should be forced in matters of his conscience. And more ouer they do shew hereby vnto the world that they seeke not the inward man, but the vtter shew & body, with what great repugnance soeuer it be of the soule, which is quyt contrarie to all pietie, and a most base manner of proceeding in respect of the Catholique vsage, which albeit it punisheth such as do wilfully and obstinately leaue the vniuersal ancient faith of Christendome, which once they haue receyued and sworne vnto, yet as long as they are euill perswaded of the same, they are not only not forced to Catholique churches; or to hearing of masses participation of Sacramentes or to other lyke exercyses of contrarie religion, but are barred also though they would come, if they be supposed to come with repugnance, or that there be any least suspicion

Protestantes  
discredit.

that they go fainedly or agaynst their willes, for that their soule and mynde is lought in Catholique religion and not the body only.

And this maie be sufficient for repelling Sir Francis first charge against English recusantes concerning the present hurt (he saith) they do in England, by geuing others example to follow their consciences and not to dissemble. And by giuing them example of good life of modest behaueor, of patience in aduersitie, of corage in Gods cause, of contempe of earthly prosperitie, of care of their saluatiō of feare of Gods iudgementes, of fidelitie in following the direction of their consciences, of magnanimitie in not yelding to betraye their owne cause and beleefe: all which is conteyned in the most excellent and heroical act of the refusing to go to churches and seruice of a different Religion. In which poynt of refusal also the Puritanes were wont to concurre with Catholiques for defence of their profession, but it may be they haue thought it best now to alter that course, for that as they haue no other grownd of their religion but their owne iudgment, so it byndeth them no further then they list, and that it standeth with their comoditie, and it may be, that in this poynt now they haue thought it best to follow those whome Christ sayth, *temporales sunt, & in tempore tentationis recedunt*, they are according as the tyme serueth, & do retyre in tyme of tryal or persecutiō.

*Matt. 13.*

*Marc. 14.*

*Luc. 8.*

About the  
hurtes that  
recusantes  
would do.

I come then to the second charge, which our knight geueth vpon our recusantes about the hurtes that he will needes haue men beleue they would do, if they could, of which he writeth thus.

*Touching the hurt they would do, who doubteth but they would haue vp their masse agayne, and bannish the sincere worship of God, their whole Catholique gouernment and religion I am sure they long for. And yet to pronounce these men to carye holow hartes to Queen Elizabeth is thought to be an vncharitable sentence.*

Do you see how wyse a charge this is, and how learnedly proued? Yf a mā should reason thus agaynst him, & his brother the Earle, that died not longe agone in Yorke, you both are puritanes in religion, as you are taken, and consequently no man can doubt but that you would haue vp your geneuian disciplinarie forme of gouernment, whereby all the Bishops in England must be pulled downe, and other Ecclesiastical dignities discomposed, the Queenes Supremacie also must be taken away, and other like pointes of the English church ouerthrowen, whereby a man may pronounce that you cary but holow hartes to the present state, and to the Queen Elizabeth, notwithstanding all your flatterie.

And



And this is an argument (Sir Francis) which logicians call, *ad hominem*, in which kinde I could vrge you yet further, and make you scratche your head, towching wishes and bearing hollow hartes towards Queen Elizabeth and her gouernment, if I would follow presumptions, as you do against reculantes, for that besides your religion, if a man consider whence you descend, and what pretences be or may be about succession, it is not hard to ghesse what your wishes may be to haue Queen Elizabeth, or some other person to sit in her place, and yet to pronounce you to carry a hollow harte to Queen Elizabeth, as you say in iest, that it is thought to be an vncharitable sentence, and I say it in earnest *quia charitas non cogitat malum*, sayth 1. Cor. 13. Saint Paule, charity iudgeth not the worst of things, and so I wil not iudge what wishes you haue or may haue: only I wil telyou that if you haue any in this later kinde, they are more perilous and preiudicial to Queen Elizabeth, then those which you presume catholiques to haue, for that the thinges, which you imagin catholiques do wish (as restoring of masse and catholique gouernment and the like) may stand with her Maiesties life, raigne, securitie, and prosperitie (if it would please almightie God to inspire her to admit them) euen as they haue stood with the honor and prosperitie, of all her noble ancestors, Kings and Queenes of our realme before her: but your wishes cannot preuaile but with her ruine, if they be such as may be presumed.

But as I sayd, I wil not vrge you in this behalf what you would wish, nor is there any well gouerned common wealth in the world, in my opinion, that vrgeth men vpon suche vayne poyntes of inward wishes and secret cogitations or desyres. The Turke doth it not vpon the Christians that are vnder him, nor Christian Princes vpon Iewes that dwell in their states, nor the king of Spayne vpon the Moriscos that liue in his kingdomes, nor the Emperour, king of France, king of Polonia, or other Catholique monarches vpon the Lutherans, Swinglians, Caluinistes or other sectes, that are tolerated in their states. Only this barbarous knight of ours, contrarie to all reason and humanitie, would haue it vrged vpon catholiques in England, what they wish and what they desire: where notwithstanding if the same should be inforced against all persons, that any way be discontented in court or countrie, & in their hartes would wish perhaps some alteration, who seeth not, but that as in other common-wealthes, so especially and aboue others in ours, where so many diuisions and dissensions do raigne, as wel by reason of religion as otherwise

Argumen-  
tum ad ho-  
minem.

1. Cor. 13.

No sub-  
iectes to be  
vrged vpon  
inward de-  
syres.

otherwise, many thousand inward sores and vlcers would be discovered, that now lye hidden, and is expedient that so they should remayn, notwithstanding the ridiculous folly, or rather furie of this frantik man in perswading contrarie.

The third  
charge a-  
gainst recu-  
santes.

Let vs see now his third charge against recusantes, touching their dissimulation as he calleth it, his woords are these in most odious manner set down, *These ciuil honest men (sayth he) that vnder pretence of conscience rebel agaynst God in religion, and refuse to yeeld a loyal obedience to their liege Lady and Soueraigne, seem to carry a most lamentable resolution lurking in their bosomes, against Queen, countrie, and vs all: When they wil seek the life of their and our Queen, the thraldom of their and our countrie, and the ruine of vs all that professe the gospell, to haue their popish Priesthood, and Massing sacrifice vp again. And if this be conscience, I know not what conscience meaneth, and yet this conscience they fetch from Rome. &c.*

Sir Francis  
Hastings  
conscience.

To answer first to that which is heer last, if we should graunt this great absurditie, that Sir Francis Hastings knoweth not what conscience meaneth, either in nature and definition, or in practise and feeling, what great inconuenience would follow therof trow you, for as for the definiton of conscience it were easie (I suppose) to pose Sir Francis, seeing that his bringing vp hath bin rather in court and hawking, then in schooles and studying. And for practise or feeling of conscience, how little sence he hath, there needeth no other argument but onely this slanderous libel, stuffed with such monstrous lyes and calumniations, as no man of any conscience would euer haue set downe, were he neuer so different in matters of religion. Nay truly it may be doubted; whether easily there might haue bin found any so careles or conscienceles an atheist about London, that so resolutely for any bribe would haue accused so many worshipfull honest ciuil men, as himself confesseth the recusant catholiques of England to be (which is so much as any ciuill common-wealth can requier of their citizens) as this man doth, and that of most hainous crimes, of trecherous fals hood, disloyal dealing, and wicked treasons to their prince, & of lametable lurking resolutions in their bosomes, agaynst Queen and countrie, and of seeking the life of the one, and thraldom of the other: and all this vpon so vayne and light suppositions as you haue hearde, before which yet he would haue so constantly to be beleeued of all men, as that the said recusantes (notwithstanding his owne former testimonie of their ciuil good life) must be condemned for the catalines of the land, and out castes of the comon-wealth, for to Cataline and his companions, he compareth



compareth them in the end of his inuectiue, in these wordes.

*VVe maie Well say of them as Tullie sayd of Cataline the conspiratour in one of his orations, that in all or most of these happie yeares of her Maiesties most prosperous and peacable gouernment, there hath byn no trayterous practise agaynst her person or our countrie, but it came alwaies from they, and by them: Whome neither shame of their villanies, nor feare of punishment, nor any sound reason out of Gods booke, nor yet the rule of true Christian policie, could withhold from pursuing their trayterous purposes and practises. And to see or heare that the royal person of our Souerayne lady was in danger was pleasing to them. As contrarywise the newes of her happie escape was irk some. So that, where there is only the bare sense of a true English hart, these popish recusantes cannot bewitch or deceyue with their hypocritical holinesse, or ciuil honestie, and so I leaue them.*

Notorious  
rayling and  
calumniatio  
agaynst re-  
cusant Ca-  
tholiques.

Though you will leaue them (Sir hoatespur) in this your choler, yet mean I not to leaue either them or you, vntil this matter be better examined. And first in this inuectiue, if we take away railing speech without proof, there is nothing added to that you haue scolded before, against the recusantes. And if in the rest we consider how you stammer stil at the good opinion of Catholiques, fained holinesse, and ciuil honest lyf (a hard bone as it seemeth for you to disgest) there is much to their praise and commendation in this your accusation. But yet to shifft off this matter, and to bring in contempt the persuation of their good life, and to induce men not to make account thereof, and much lesse to be bewitched (as your phrase is) by the same, you require the sense only of *a true bare English hart to resist this witchcraft of perswading by good woorkes*, and what you mean by a bare english hart to serue you in this conflict, I know not, except it be some hard heathenish hart, as strong as flint, to resist the knockes of all Gods motions, and as bare of all piety, remorse, and conscience, as yours seemeth to be, to which also if you do adde the English cutte (as hartes go there for the most parte among protestantes at this day) and furthermore if it be so truely and barely English, as it hath seen no other countries, nor knowen other paradise then English earth, nor thought of other blisse then with you is comonly treated, and that it be as seruilly tyed to oxen, and steeres, and other temporal base comodities, as your soule sheweth it self to be. And that for a further perfection, it be seasoned also with a dram or two of your English sole faith & bare beleef, to the contempt and hatred of all good woorkes: this hart (I say) and the onely bare sence thereof, which you repuire, is sufficient not onely to resist the bewitching of recu-

A bare Eng-  
lish hart  
what it is.

sent good life, but of all other Saintes besides, and of Christe himselfe; and to condemn their scrupulous standing in defence of their consciences, for folly or hipocrisie, as heer you do the scrupulosity of English recusantes, for refusing to go to church, but we do measure the matter by an other ballance, then by the sense of so bare an English hart, and so no merueil though we agree not in the weight and poyz of that which is weighed.

And thus I might leaue (Sir Francis) now with some disaduantage perhaps of his side, as he before in hatte would leaue the recusantes, were it not that I desire to see some prooffe also of his skil and learning, as we haue seen ouer much of his lauil hing tongue, and rayling. Let vs examin then how substantially he doth prooue, that Catholique recusautes ought to make no more bones at the matter, but go to the Protestantes churches without staggering or scruple.

I hold it (saith he) for a sound ground and not to be controlled, that euery christian ought to strue to keep these three things sound within his brest: his conscience before God, his loyaltie to his prince, and his loue to his countrie. All which three (for my parte) I account so nearly conioyned each to other, as they cannot iustly be seuered.

Heer I will pose Sir Francis in this his position and grownd, which he saith is so vniuersally true, as it may not be controlled, and therby you shal see both the knightes diuinity and conscience together.

An absurd  
position of  
Sir Francis.  
*Gen. 12. 1.*

*3. Reg. 12.*

*4. Reg. 3.*

*Hier. 38. 39.*  
*40. 41.*

Can a mannes conscience to God neuer be iustly seuered from the external obedience of his prince, and naturall loue of his country? How then was Abraham commanded by God to abandon his country, and Lot the same? How were the ten tribes of Israel incited by God (as himselfe testifyeth after) to leaue their obedience to their lawful and natural king Roboam, and the loue they had to their ancient common-wealth, and to set vp Ieroboam, a stranger, against the one and the other? How did Elizeus the Prophet send one of his disciples to perswade Iehu a subiect, to rise and rebel against his lawful and natural king and maister Ioram, and to slay both him and his mother the Queen together, as he did, and turned vpside down that whole common-wealth? How did the Prophet Ieremie perswade the inhabitantes of Hierusalem to deliuer vp that cittie and common-wealth, agaynst the kinges will, into the handes of the enemy Nabuchodonasor and his captaynes, which seemed great treason both to king and countrie; and yet was allowed or rather commanded by God himselfe.

And to come neer home to Christian Princes, how did that famous



mousholy Athanasius so often abandon his countrie of Egypt and Alexandria, and resist the commandmentes of diuers Emperours his temporal hege lordes ( though infected with heresie. How did Eusebius Verceilensis, Hilarius of france, and others, do the same, resisting both Prince and countrie for religions sake, as most notoriously is knowen? And can there no cause then fall out which maie iustly seuer a mans conscience from the temporal obeying of his Princes wil and commandement, or the lawes of his countrie? VVhat Atheist would euer say so? or what fond man would euer put a position for absolute and vncontrolable, that may be checked with so many instances to the contrarie? for except he wil say a prince cannot erre, nor command a thing dissonant to Gods law, or to right, reason, or good conscience, or that a mannes countrie cannot go wrong, or runn astray, or that we are bound to conforme our consciences to whatsoeuer the prince or countrie apointeth, be it right or wrong in matters of religion, there is no way to defend this fond principle and heathenish position.

The wisdom of God saith to a deuout soule, *Audi filia & vile &c.* Hearken daughter and consider, and bend thy eare, and forget thy owne people, and thy fathers house &c. Christe also alloweth greatly of them that dispise father and mother, and countrie, and kinred, yea they are willed to hate them, and to make war against them, for his sake, and consequently also the like is willed against princes in the same cause, for that the obligation to obey farhers is greater then to princes, and so we see that there may happen occasions, wherein conscience to God may be iustly seuered from obedience to princes, and from worldly loue to our earthly countrie.

But for that this *animalis homo* (as before hath bin noted) doth not perceiue, nor feel the things that be of the spirit of God; I wil reason no further in spiritual conceiptes with him, but wil pose him with more palpable argumentes about his own protestantes. Let him tel me then, what did the protestantes that fled to Geneua in Queen Mariés time, or rebelled at home? those that rose in Scotland against their true lawful Queenes, the mother and daughter? Those that haue made warres so many yeares in Flanders and France, against their natural true kinges, went all those three thinges together in them, to wit, conscience to God, obedience to their princes, and loue to the present state of their countries? Speak heer Sir knight, and defend your sound ground and vncontrollable position: you see how wayne and false a proposition it is; but yet the refuge of this peoples

Ruff. lib. 1.  
cap. 18.

Zozom. lib. 3.  
cap. 12.

Socrat. lib. 3.  
cap. 4.

Psal. 44.

Math. 27.  
Luc. 12.

1. Cor. 2.

Domestical  
examples.

defence in all their fancies and follies, is, their shew of some wordes of Scripture to proue the same, wherein also our knight will needes proue himself a Rabbyne. Let vs examin briefly how substantially he performeth the matter.

1. Pet. 2.

*Our conscience (saith he) cannot but tell vs, that all obedience is due to the soueraigne Magistrate, for we are taught it out of the booke of conscience, the holie scriptures, which teach vs that we must subiect our selues to all manner of ordinance of man for the Lords sake, whether it be vnto the king, as vnto the superior, &c.*

About obedience to temporal Princes.

Thus far Sir Francis. And heerby you shal discern, how wholesome a thing Scripture is, in the hand of an ignorant or sensual myned man, euen as pretious stones before hogges, as Scripture it self doth affirm. For in these few wordes, as Sir Francis alleageth them, may be founded the perfect sect of the Herodians, that made Herods pleasure, the rule and platforme of their conscience and actions. *Our conscience (sayth he) must needes tel vs that all obedience is due to the soueraigne Magistrate. Yea, all obedience?* what conscience the knight telleth vs, of the conscience of an atheist, or of a seruile minde, proiected to the beck and pleasure of earthly princes? Sure I am, that the conscience of Saint Peter and his fellow Apostles, taught them not so, when they answered the lawfull magistrates of Hierusalem, that commanded them to speak no more of the afares of Christe, *but they would rather obey God then their commandement, ergo*, these mennes consciences, had not yet told them, that *all obedience* without exception, was due to the ciuil Magistrate. S. Paules conscience also told him not so, when he refused to obey the commandement of Nero, and died for the same, and so did many other Martyrs, for resisting both him and other princes and lawful magistrates, in Gods cause. And it is a special praise giuen to Martyrs by the church in their feasts, *contempserunt iussa principum*, they contemned the commandements of princes, for Christes sake. How then saith this Herodian knight that *all obedience* must be yeilded to them in all matters without exception? let vs see how he proueth it.

Acts.

False translation.

*We are taught it (saith he) out of the booke of conscience, by the wordes now alleaged of Saint Peter, Submit your selues to all manner of ordinance of man.*

1. Pet. 2.

But first I would aske him with what conscience, doth he corrupt and falsly alleage this booke of conscience, for the wordes of Saint Peter are, *Subiecti estote omni humana creatura propter Deum, siue Regi quasi precellenti, siue ducibus ab eo missis*. Be subiect to euery humane creature for Gods sake (meaning thereby the ciuil magistrate elected by the comon-



comon-wealth) whether it be to the king, as more eminent then the rest, or vnto captaines and vnder magistrates sent from him: why doth Sir Francis translate *omni humana creatura* (which is the very same also in Greek) all manner of ordinance of man? but that it serued more to his purpose, and they can make their booke of conscience to say what they will haue sayd without scruple of conscience: why doth Sir Francis translate, *sue Regi quasi precellenti*, whether it be to the king as superior &c. and why doth he cunningly leaue out the wordes that follow immediatly, or to the Captaynes (or vnder Magistrates) sent by him, &c. but that he would make Saynt Peter to say, that the king is absolute superior, and that all obedience is due vnto him, as to the *Soueraigne magistrate* as this sely man hath taken vpon him to teach vs, though Saynt Peter doth name also the inferior magistrates in lyke manner, and sayth only, that the king is to be obeyed as the more eminent among them, but yet putteth him not for absolute, or that all obedience is due to him, as our man would haue men now beleene, for that it maketh to his purpose, and thereby euacuateth the precept of Saynt Paule, who appoynteth to Christians an other obedience also, far different from that of kinges and temporal Princes in matters, belonging to their soules, when he sayth, *Obedite praposis vestris & subiaceite eis, ipse enim peruigilant, quasi rationem pro animabus vestris reddituri.* Hebra. 13. Obey your Prelates, and ly vnder them, for that they do keep diligent wach oueryou, as men that must render account of your soules.

And who those Prelates be, the same Apostle expoundeth in another place, when he speaking to them selues, sayth, *Attend to your selues and the whole flocke, ouer which the holie Ghost hath placed you for Bishops to gouern the church of God, which he hath purchased with his owne blood.* Spiritual gouernours. Acts. 20. VVhich wordes of tender loue and prerogatiue (to be placed in their dignities by the hand of the holie ghost himself, ouer the chosen people that God had bought with his owne pretious blood) we shal neuer read to haue bin spoken to temporal kings and princes, and consequently all obedience is not so absolutely due to them, as this prophane diuine holdeth, but much is also to be reserued for the others, and in matters of highest moment.

First then we see, most manifest fals hood and trecherie vsed heer, by this our *Bible-clerk-knight* in corrupting and translating wrongfully for his purpose this litle peece of Scripture alleaged by him, what would he do think you if he had to alleage many places, seing he handleth so pittifully this one only? Secondly, we may see the egregious

Most absurd doctrine.

gious absurditie and impietie of the sense which he would pick out thereof, to wit, *that all obedience* absolutely, and in all matters and causes, is to be yeilded to the soueraygne temporal magistrate without restraint: and consequently also, that all manner of their ordinances and lawes are to be obeyed without exception. VVhich doctrine if it be true, then were the Apostles bound to go to the Infidels temples and sacrifice also, when they were commanded: for that no man wil deny, but that this precept of obedience set downe heer by Saint Peter, was ment expresly and particularly for obeying the secular magistrates and princes of that time: all which were Infidels commonly, and Idolaters. So as if there were no exception of causes, then did Saint Peter himself (that giueth the precept) verie euil, in not obeying the magistrates of Iurie first, and after in refusing to obey Nero the Emperor, when he willed him to conformance himself in matters of religion.

Mat. 23.  
1. Pet. 2.

And if there be any exception of causes or matters, wherein by Gods law, princes may be disobeyed, then impiously and fondly is it set downe heer by Sir Francis so resolutely, as out of Scripture, *that all obedience is due to the soueraygne magistrate*, and that also (as his words be) *in all manner of ordinances* without exception, which heathenish doctrine includeth a thousand denyals of God himself. And further I say, that the same is fondly affirmed, for that the Protestantes greatest contention hath byn hitherto agaynst Catholiques, to the end, that they should not *obey the preceptes of men*, though they were set downe by the whole Church, and now cometh in this guyle spurre Doctor with a quyte contrarie ground, *that we must submit our selues to all manner of ordinance of man*. VVhich is as far to the other extreme of base seruilitie, as the former was to the contrarie, of pryde, to obey no ordinance of man at all, they prouing the same then by that text of our Saujour, *In vayne do they worship me teaching the doctrine and preceptes of men*. And now the contrarie by Saint Peter, *that we must obey all manner of mennes ordinance*, which yet Saint Peter sayeth not, but Sir Francis falsly alleageth him.

And by this you see how these poor people do range vp & downe without rule, limit, or certayne ground at all but only their own will and present fancie. More ouer I saie that this text of Saynt Peter of obeying civil magistrates (though it were so as he alleageth it) yet is it verie impertinently alleaged agaynst Catholiques in our controuerisie about their not going to protestantes churches, for that they do offer all due obedience in temporal and civil actions vnto their



their temporal magistrate. And do stand only in matters of religion, that concerne their soules and consciences, and consequently this text is nothing to the purpose agaynst them in that behalf. And with this I will leaue also Sir Francis as simple a soule as I founde him, but yet somewhat more shuffed out of his cloutes, and discouered for a conscienceles corrupter of his booke of conscience.

How recusantes do obey, and how they may not.

To Catholique recusantes whome he impugneth I can say no more, but that they are happie men to haue such an aduersarie, and that the course which they haue hitherto held is most honorable and pious before God and man, I meane in shewing first their dutie to-wardes God, by standing constantly and suffering for their conscience: and secondly in offering all loyal obedience in temporal causes to their liege prince. And lastly in edifying their neighbours by their good lyfe and behaueour. VVhich is the exhortation of Saynt Peter in this verie place alleaged.

A speech to catholique recusantes.

*Having your conuersation good (sayth he) among these people, in such sorte, as they considering your good woorkes, in that they go about to slander you as wicked men, God may be glorified thereby in the day of his visitation. And agayne, the will of God is, that you by your good lyfe, do stop the mouthes of foolish and ignorant men, that talke agaynst you, &c. And yet further, this is a great grace if any man suffer sorow for his conscience to wardes God, being afflicted vniustly, for if you suffer for sinne (or euill lyfe) it is no glorie but if while you liue well, you do suffer patiently, it is a great grace with God. for in this is your vocation, and to this you are called, for that Christ suffered so for vs, and left you example to follow his steppes, &c.*

1. Pet. 2.

And as for obedience, you are to yeeld it simply (my deare brethren) and playnly (as I haue sayed) with a true loyal harte and good will, as vnto Christe himself, vnto all kynde of magistrates whatsoeuer, temporal or spiritual, though yet with that distinction which Christe him self appoynted, *qua sunt Caesaris, Caesaris, qua sunt Dei Deo*, geuing vnto Caesar, those thinges that are Caesars, and reseruing to God those thinges that are Gods. VVhich distinction Saynt Paul to the Romans expoundeth more particularly, when ha-ving commanded all superior powers to be obeyed euen for conscience sake, as the ministers of God, though they were Gentils, he setteth downe this conclusion *Geue therefore to all sortes of men those thinges that are due vnto them, tribute, to whome tribute, tole, to whome tole, feare, to whome feare honor to whome honor belongeth.*

Math. 22.

Marc. 12.

Rom. 13.

Temporal Magistrate.

Vnto our temporal prince and head of our earthly cōmon-wealch, whereof we are citizēs, we owe all temporal obedience in ciuil matters, according to the law of God, nature, and nations, and according

1. Pet. 2.

Rom. 13.

Note this  
point.

Iohn. 8.

Rom. 13.

1. Pet. 2.

according to the particular ordinances of the countrie wherein we dwell ; and so we are to serue him with our bodies , goodes , life , and whatsoeuer other earthly meanes or comoditie we haue besides , in all iust causes. And this with all honor , fidelitie , redines , alacritie , and promptnes of minde , as to the minister of God , ordayned (as both the forenamed Apostles say) for punishing of the wicked , and comforting the good. And this obedience was due also vnto heathen magistrates in Christes time : for in this temporal government , Christ altered nothing at all , but left it as he found it. And for that some Christians after Christes ascention , partly by the comon opinion of the Iewes , who held that the Messias should make them free from all temporal subiection , and partly vpon those woordes of Christe himself in Saint Iohns Ghospel , *si ergo vos filius liberauerit , verè liberi eritis* , if the sonne of God once deliuer you , you shal be truely free ( which was meant of spirituall freedom ) yet for that some Christians imagined that they were now free from obedience also of temporal magistrates , the foresayd two chief Apostles , Saint Peter and Saint Paule , took vpon them most earnestly to remoue this error , in the places alleaged , and to persuaide all due temporal obedience also , in all ciuil afaires , to the ciuil magistrate , of what life or religion soeuer he were.

I say in temporal and ciuil afaires , for as for matters of religion and the soule , no man of sence or iudgment , will imagin that the said Apostles would bynd christians to obey those ciuil magistrates , that were not yet christians in the Apostles dayes , nor euer ment to be , but rather persecutors.

Spiritual  
magistrate.

And heerof also insueth , that their must needs be some other distinct superioritie and gouernment for matters of the soule , whereof I shewed the commandement before out of Saint Paule , and it is that which we commonly call Ecclesiasticall or Spiritual gouernment , concerning afaires of religion and conscience. And this gouernment ouer soules , Christe himself came properly downe from heauen to found and erect vpon earth , and to make himself head thereof : being a gouernment far different from the other , whereof he would take no parte at all , and so he fled when the people would haue made him a king : and to Pilate he denied that his kingdom was of this world : and being called vpon to deuide the inheritance between two brethren ( which was an act apertaining to the tēporall magistrate ) he answered , who hath apointed me a Iudge or a deuider ouer you ? But yet when he talked of the other superioritie that apertaineth to teaching

Iohn. 6.

Luc. 12.



teaching, instructing, and gouerning of soules, he acknowledged his authoritie. *You call me maister and Lord* (sayth he in one place to his disciples) *and you say I am so.* And again in an other place *you only maister is Christe, &c.* *Iohn. 13.*  
*Math. 23.*

This superioritie therfore and tribunal ouer soules, for instructing, directing, chastising, bynding and loosing of sinnes, and the lyke. Christ did peculiarly erect and setle at his being here, making himselfe the head, and leauing his Apostles and their successours for his substitutes, to guyd the same vnder him vnto the worldes end. Neither did Christe at his departure commit this authoritie, or any parte therof, vnto Cæsar, or vnto any other temporal prince, but to his Apostles, geuing them that supreme dignitie in ioynt commission with his owne person, when he saied, *who heareth you, heareth me, and who contemneth you, contemneth me.* Nor did Saynt Paule when he talked of matters of the soule, subiect Christians vnto Cæsar, or vnto temporal princes as he did in temporal affaires, but vnto their prelates, as before hath byn alleaged, and addeth this reason, *for that they watch* *Luc. 10.*  
*Heb. 13.*  
*for vs and are to yeild account of our soules to almightie God, as a matter of their peculiar charge.*

And to the end it should appeare how distinct and different these two gouernments and iurisdictions are, Christ prouided that this spiritual gouernment of his Church should stand in the world for three hundred yeares together; without any temporal gouernment at all in the hand of Chritian Princes, to wit, vntil the tyme of Constantyne the greate, and then and after, when any temporal kinges and princes were conuerted and made Christians (as our Ethelbertus king of kent, king Clodouens of France, and others) all entered and submitted them selues vnder this spiritual gouernment of the Christian Church and prelates therof, as subiectes and not as superiours, as sheep and not as pastors, and as children vnder their fathers and prelates, and not as commanders in that behalf. And so they continued still for many ages together, contented with their princely authoritie in ciuil matters, and with their subiection in Ecclesiastical, vntill certayn libertyne heretiques of our tyme, to put them selues out of the burthen of obedience to their Ecclesiastical superiours, haue sought to trooble and confound this holy distinction, appoynted by our Sauour, and to cast both gouernmentes and iurisdictions into the handes of the temporal magistrate, therby to make a confusion, and to be free them selues from correction, due vnto their wickednes and dissolution, and crying to temporal Temporal  
and spiritual  
iurisdiction.  
Oeccham to  
the Empe-  
M princes

cour.

princes (as one did in the lyke case) defend you vs With the sword, & we shall honor and defend you With the word. And this is the true state of matters in this behalf: whereby the godly proceeding of our English recusantes is most cleerly iustified, and the prophane flaterie of their aduersaries discouered And with this I end the sixth incounter with S. Francis.

## THE SEVENTH INCOVNTER, ABOUT FORRAYNE PRINCES AND NA- tions: And first concerning the Pope of Rome.



F the immodestie of Sir Francis railing speeches and calumniations, had contained it self within the compas of home-born subiects, and had not ouerlauihed also to the open iniurie and slander of forrain potétates and nations; the matter might more easily haue bin passed ouer and dissembled; for that he sitting at home, vnder the fauour of the state and present time, hath more libertie therby to raile at his pleasure, and to tiranize with his tongue ouer such as are their kept downe, and dare not answere him or reply. But when with the same audacitie (or impudencie rather) he will presume to vse the like opprobrious speeches against the sacred honors of anointed princes, and the greatest monarches of Christendome, contrarie to the law both of nature and nations; he is to be restrained and checked euen for the very honor of England it self, and our nation, and so I mean to do in this seventh incounter.

Opprobri-  
ous speeches

And to begin with his raging at the Bishop of Rome, calling him the proud Priest and arche-bishop of Rome, bloody monster, Antechriste, the man of sinne, the sonne of perdition, and other like vnseemly tearmes, and wicked maledictions: the answere were quickly made, if I would be as cholerique and immodest as he, and say, that these are but railings of a lunatique brain, and belings of a burthened stomake, with the surfet of heresie: and other such like tearmes, but I wil not incounter in this kinde with him, but rather will endeouour to ouer-rule him by reason, and conuince him by argument, if he be capable of the one or the other.

VWhether  
the Popes  
of Rome be

First then, that the Popes of Rome be Antechristes or the man of sinne, whereof Daniel, our Sauour Christe, and his Apostles do speake, and that Rome is Babilon (in the sense that these goodfel-  
lowes



lowes do mean, that is, Rome Christened) it is a meer iest; and in-  
 uented by a scoffing Apostata fryar or two, and mayntained by men  
 of like humor and qualities And in deed the iest is fitter to entertain  
 some pleasant crew at a tauern or alebench, then to moue any learned  
 auditory or discreet reader, though it be frequent matter in English  
 pulpits at this day, for that as the true Christe was one singuler man,  
 so shall the true Antechriste be a particuler man also, and not any  
 succession of men, one after another, as the Popes of Rome are;  
 and this is evidently gathered by the ancient fathers, out of the  
 wordes of diuers holy Scriptures, as namely *Daniel. 7. & 11. Ioan. 5.*  
*2. Thess. 2. 1. Ioan. 2. Apoc. 13. & 17.*

Antichrist

1.  
Antich. one  
man.

Moreouer the Iewes shal receiue the true Antechriste for their  
 Messias, as they refused to receiue Christe, and so Christe sayeth  
 plainly *Ioan. 5. vers. 43. I came in the name of my father, and you receiue me*  
*not, if an other come in his own name him you shall receiue &c.* but it is not  
 likely that the Iewes wil receiue the Pope of Rome for their Mes-  
 sias, and much lesse so many Popes as are already dead.

2.  
Antichrist  
declared by  
the Iewes.

The Gospel and doctrine of Christe must be first preached to all  
 nations before the true Antechriste come, *Math. 24. & 2. Thess. 2.* and so  
 the consent of old Doctors vpon these places do agree, which thing  
 is not yet fulfilled, as Saint Augustin in his time did largely declare,  
*Epist. 80.* and we may also shew in ours much more, by the vaste in-  
 fidel countries daily discovered.

3.  
Antichrist  
when.

The proper Antechriste by all reason and likelyhood, must be a  
 Iew borne, and circumfized, and will professe (at least for a whyle) to  
 keepe the Iewes Saboth, and the other ceremonies of the old law, to  
 draw them after him. And they shal accept of him for their Mes-  
 sias, as before hath bin shewed out of Christes owne woords,  
 which they would neuer do, except he were a Iew both by generati-  
 on and profession. Of which two things neither can be verified of  
 the Popes of Rome, to wit, that they are either Iewes by birth, or do  
 professe the Iewish doctrine, and therefore they can not be Anti-  
 christe.

4.  
Antichrist  
2 Iew.

Antechriste when he cometh shal pitch his kingdome in the citie  
 of Hierusalem, and go about to restore the temple of Salomon, as is  
 plainly gathered out of Saint Iohns woords in the *Apoc. cap. 11.* where  
 he saith, *that the bodies of Henoch and Helias that shalbe slain by him, shal*  
*be vnburi in the streetes of that great Citie, where their lord was crucified.*  
 And the same is deduced out of the same booke. *cap. 17.* and out of  
 Saint Pauls woords *2. Thess. 2.* and by many ancient writers. And

5.  
Antichrist  
in Hierusa-  
lem.

how then can the Popes of Rome be sayd to be Antechriste?

6.  
Antichrists  
doctrine.

Three principal heades of Antechristes diuelish doctrine when he cometh, are gathered plainly out of holy Scriptures. The first, that he shal deny Iesus to be christe, 1. *Ioan.* 2. *vers.* 22. and consequently shal deny Baptisme, and all other Sacraments and doctrine brought in by Christe. The second that he shal teach, himself to be true Christe, and the Iewes shall beleue him. *Ioan.* 5. The third, that he shall affirm himself to be God, and so requier to be adored for God, 2. *Thess.* 2. *v.* 4. but the Popes of Rome do not teach these pointes of doctrine hitherto and therefore cannot be Antechriste.

7.  
Antichrists  
miracles.

Agayne scriptures do teach vs, that Antichriste when he commeth shal woorke many wonderful miracles in the sight of men, *Math.* 24. & 2. *Thess.* 2. and some of those miracles are specified *Apoc.* 13. to wit that he shall make fyer descend from heauen, and the image of a beast to speake, and fayne himself to dye and rise agayne, but these miracles no Popes hitherto haue wrought, or do woorke, *ergo* &c.

8.  
Antichrists  
tyme of  
raigne.

Antichrist shall raigne but three yeares and a half, when he commeth, as is gathered by ancient wryters, out of the Prophet Daniel, chapter 7. and 12. and out of the 12. chapter of the *Apocalips* where it is layd that he shall reigne a tyme, & tymes, & half a tyme, for so S. Iohn himself interprete the matter c. 11. & 13. saying it shall be for 42. monethes, which make iust three yeares & a half, but the Popes of Rome haue reigned for more ages then these are yeares, and consequently cannot be Antichrist.

9.  
Henoch &  
Helias.

Beside this, the Scripture teacheth vs plainly, that before Antechrist come, Henoch and Helias shall returne againe, to oppose themselves against him, and in the end shall conuert the Iewes, *Malach.* 4. *Ecclesi.* 48. *Math.* 17. *Apoc.* 11. but we see not yet this poynt fulfilled, to proue the Pope to be Antechriste, *ergo*, &c.

10.  
Day of iudg  
ment.

Lastly, (for I will be no longer in this matter) streight after the end of Antechristes kingdome (which shall endure but three years and a half, as before hath bin shewed) shall ensue the day of iudgment and consummation of the world, as the Prophet Daniel foretelleth cap. 7. and Saint Iohn in the *Apoc.* cap. 20. and the same is gathered out of Christes own wordes also, *Math.* 24. and the foresaid Prophet Daniel speaking againe of this matter in the 12. chapter, saith, that the kingdome of Antechriste shall endure a thousand, two hundreth, and ninetie dayes, which maketh the former number of three years and a half. And then he addeth these woordes, *happy is he that expecteth and arriueth vnto a thousand three hundreth and thirtie and fye dayes* (which is fourtie



fourtie and five dayes after the death of Antechriste) *for that then Christe coming to iudgment, shall bring the crownes of iustice for those that are victors &c.* And seeing that the Popes of Rome haue endured now so long, & yet the end of world hath not ensued, it is manifest as wel by this reason, as by all the other before alleaged, that these Popes cannot be properly Antechriste, as our new malignant raylers do affirm.

But it may be some wil say (seeing the absurditie of the former false position) that the Pope of Rome is not properly, that Antechriste which is foretold by the scriptures, but only a forerunner of his, and such as disposeth the way to his comming, at the end of the world, in which sense Saint Iohn hauing sayd, *Children this is the last houre, and as you haue heard Antechriste commeth, or is to come* (for so the greek verb signifieth plainly, being of the present tense, and not of the time past, where the latin is doubtful, and may be taken both wayes) Saint Iohn (I say) hauing foretold in his epistle that Antechrist was to come in this last houre or age of the world after the appearing of the true Christe, he addeth immediatly these wordes. *And euen now many Antechristes are made, and therby we know that this is the last houre &c.* VVhich is, as if he had sayd, that forasmuch as we do see many become Antechristes (that is to say do becomie opposite to Christe both in spirit and operatiō) and doo begin to worke the misterie of iniquitie (as Saint paule calleth it) agaynst true Antechristes comming, heerby we know that this is the laste age from Christe to Antechriste, and so to the worldes end, which immediatly is to ensue after Antechristes ariual.

How there  
are many  
Antichristes

1. Iohn. 2.

egregius  
venit.

2. Thessal. 2.

If I say our knight and his companions will confesse this, that the Pope of Rome is not that proper Antechriste foretold heer by Saint Iohn, to come in the end of the world but only that he is one of those other forerunning Antechristes, already made and appearing in S. Iohns dayes to prepare the way (which yet no heretique nor Sir Francis himself though never so shameles, will dare to auow of the Bishops of Rome of the primitiue church, when Saint Iohn wrote those wordes, that they were Antechristes, they being known to be Saintes and holy martirs for some ages together) if this I say be graunted, then it followeth, that all these mennes ianglings in bookes and pulpits, against the Popes of Rome to proue them Antechristes, faileth to the ground, and is made ridiculous, for that in this sense all euil men whatsoever, may be called Antechristes (that is contrarie to Christe) who do worke iniquitie and cooperate to the kingdome of sinne, which Christe came to ouerthrow; and so all

Turkes, Moores, Tyrants, Persecutors and other wicked people are Antechristes in this sense, as forerunners of true Antechriste and contrarie to Christe, neither is there anything peculier to the Popes of Rome, though we should confesse them to be neuer so wicked in life, but the very truthe is, that principally and aboue others in this sense the name of Antechriste is proper to heretiques and sectaries who vnder the name of Christe, do impugne Christe, and leauing the common receiued vnion of fayth, do finde out contrarie pathes by themselves. And against such men did Saint Iohn especially speake thole wordes, *that many Antechristes were already made*, to wit, the Ebi-onites, Cerinthians, and Nicholaites then newly sprong vp. And for this cause also doth he say, *Antichristi facti sunt*, they are made Antichristes, and not borne so, for that by their owne malice they made themselves such, in departing from vnion. And now whether Popes or the Protestants do participate more of this qualitie of heretical Antichriste, by breaking vnion in faith and religion from the whole bodie of Christendome, I leaue to the discreet reader to ponder. And thus much may serue about calling the Pope Antichriste.

How Rome  
is Babylon.

As for Rome, whether it be Babilon or no, litle importeth it to the matter we haue in hand, so we agree in the sense: for not only Saint Iohn in his Apocalips, but Saint Peeter also in his epistle, doth call Rome Babilon, and we deny it not, for it was in respect of the great confusion of iniquitie, Idolatrie, and persecution, that the infidel Emperours vsed, and were to vse against Gods Saints. But that either Saint Iohn, or Saint Peeter, did call it Babilon in respect of the Christians that were in it at that tyme, I think Sir Francis himself will blush to say, and consequently the name of Babilon giuen to Rome when it was impious and pagan, a perteineth nothing to Rome now after it is Christian; nor hath this fond obiection need of any further answer.

About the  
Popes ex-  
ternal ho-  
nor.

For the rest of the rayling and contumelious speach, wherby the Pope is termed the *proud Priest & Arche-prelat of Rome*, touching the words *Priest and Prelat*, they are names of his dignitie, as they were in Christe and the Apostles themselves, who were both Priests and Prelates, & Arche-prelates also, in that they were more principal then others. As for *proud*, that dependeth of the Popes inward disposition, which our knight ought to haue knowen in all law of good christia-nitie, how it standeth, before he auowch it outwardly. For if he iudge only by the external shew, and outward honor of his estate, he may as wel condemn of pride, all other princes and great men in the world,



world, for admitting honor according to their degrees, and among others, our present Bishops of England may be called in question (as they are by the puritanes) for being termed lords, and for the lord-lyk honor donn vnto them in outward demeanure. To the Lords also of her Maiesties counsel may be obiected the like, for causing men to kneel vnto them at the counsel table, and such other like external honor admitted.

As for *bloody monster*, it is a monstrous slander, and a great monstrositie of inciuilitie in a gentlemans mouth, so to speake: for it is wel knowen that the Bis hop of Rome that now is, and many of his predecessors in our dayes and eyes, haue vsed and do vse dayly, great curtesies to infinite protestantes, that passe through their states. And as for blood, I think verely, that there hath bin more shed in onely London for religion in one year, within these last twenty that haue passed, then in all the whole twentie, within all the townes, citties, and states of the Bis hop of Rome, and this is easie to be veresied.

VVell then (Sir knight) you rayl at randon, and litle do you seem to think or consider what peril of Godes iustice may hang ouer you for the same. You may remember it is written, *principi populi tui non maledices*: and agayne, *qui patri suo maledixerit, morte moriatur*. The Bis hop of Rome hath euer byn held for our spiritual prince and parent in England, vntill with in these few yeares, and so is he still holden by all Catholique kingdomes round about vs, and in ours also by such as follow the old vniuersal fayth, which if it be true, then are you in danger of damnation by this your fury. And you remember that Saynt Paule was so respectiue of this danger, that hauing spoken a hastie worde agaynst Ananias, calling him whyted walle, for an open iniurie donn vnto him in publique iudgement agaynst the law, yet when he vnderstood he was high priest ( notwithstanding S Paule wel knew that his priesthood now was nothing worth, the old law being abrogated by the death of Christe, he did openly recall his word agayne, and shewed to be sorowfull for hauing spoken it agaynst one that bore that tytle. But Sir Francis hath no such feeling or remorse of conscience in him, for that he is not gouerned by the same spirit of humilitie and pietie that Saynt Paule was, wherunto notwithstanding I would gladly persuaide him if I might, and for that respect do mean to alleage vnto him the considerations insuing, about the Bis hop of Rome.

First, himself in the 31. page of this his libel hath these w ordes, *The Lord from heauen commandeth to all men vpon earth, that euery soule should be sub-*

The peril of  
Sir Francis  
rayling.  
Exod. 22.  
Leuit. 24.

Act. 23.

Gen. 19.

be sub-

How  
power is to  
be respected.

*be subiect to the higher powers, for there is no power but of God, and euerie power is ordayned of God.* VVhich wordes if they be true, then must the Popes power also be of God, seing it hath byn an acknowledged power by all Christendome for so many yeares and ages, & not only for a lawful power but also for a holy and supreme spiritual power, and then let men iudge in what cause Sir Francis standeth that not only resisteth, but reuileth also this sacred power, notwithstanding that the illation which Saynt Paule inferreth immediatly after the former wordes, is this, *wherefore he that resisteth power, resisteth Gods ordination, & those that resist Gods ordination, do purchase damnation vnto themselves.*

Luc. 10.

More ouer, that saying of Christ vnto the Apostles, *he that heareth you, heareth me*, was not spoken only for them selues, but for all their successors also, that by succession should gouern the church vnto the worlds end, as all men wil cōfesse. And cōseqētly the other parte also of the same sentence, *he that contemneth you, contemneth me*, must needes in like manner belong vnto the same man. And that the Bishops of Rome be successors in the Apostle Saint Peeters seat, is no lesse manifest to all men of vnderstanding and learning. And albeit Sir Francis will say presently, that they follow not Saint Peeters steps (and wil proue it at leisure) yet if that were true, the princes authority is not taken away by his euil life or deportement, for then should we haue few true princes in the world. But aboue all others it pleased Christ himself to take away this obiection touching Popes and Ecclesiasticall princes, when he sayd, *that vpon the chaire of Moyses should sit both Scribes and Pharisees, and that we should notwithstanding obserue and do whatsoeuer they sayd, but not according to their woorkes.* So as stil there remaineth the obligation to obey them, though their liues and hehaueour were not correspondent, but much more the obligation not to slander, contemn, and reuile them, as our harebrain and headlong knight doth.

Math. 23.

Harebrayne  
and head  
long dealing  
of Sir  
Francis.

1. Cor. 5. &  
6.

I say it is harebrain and headlong dealing, to runne so furiously in so dāgerous a path as this is. For besides that *maledicus*, a railing tongued man, is placed by Saint Paule among them, that shall neuer attaine the kingdome of heauē: it is much more grieuous sinne to vse this vice agaynst Magistrates, that represent the power of almightie God, and far yet greater agaynst spiritual magistrates, that haue this authoritie in a far higher degree then temporal magistrates, but most of all agaynst him that representeth immediatly the person of Christe Iesus vpon earth, which is the Bishop of Rome as presently more particularly shalbe shewed.

Further-



Furthermore if all the holy and learned men of Christedom haue not bin deceived for so many ages together, as they haue confessed this general doctrine, of the Pope of Rome his prerogatiue, without doubt or contradiction: then is Sir Francis out of his way, then is he in the open path of perdition, then is he furious, frantik and besides himself, in rayling as he doth. And that this only vniform consent of such and so many holy learned men gon before vs, were a sufficient argument to make any man (that were discret and fearing God) to enter into doubt (at least of his doing in this behalf) cannot in reason be denied: and so without doubt would Sir Francis also do, if his temporal life lay on the bargain as his eternal doth.

For let me aske Sir Francis, if an herb should be presented to him to eat, that all learned phisicians for a thousand yeares together haue held for strong poyson, and onely som one or two of later yeares haue begonne to teache the contrarie without actual experience whether it be so or no, but only by discourse and new argumentes of their owne, would he abstayne to eat it (think you) or no? Or if an action should be offered him in England, which by all old lawyers iudgment of former tymes hath byn taken for high treason *ipso facto*, and losse of lyfe & landes though some newer lawyers were of contrarie opinion that now it is not, I persuaide my self S. Francis would looke twyce er he lepte once in committing that action, for the loue he beareth to his temporall lyfe and state: but in this other case though all ancient diuynes and doctors for aboue a thousand yeares together haue taught that it is blasphemie to rayle at the Bishop of Rome appoynted by Christ to gouerne in his place, and damnation not to acknowledge his authoritie, and only Martin Luther a loose Apostatafryer, and Sir Iohn Caluin a sear-backt priest for sodomie, haue begonne in our dayes to teache the contrarie for feare to be punished by him for their wickednes, yet Sir Francis rus heth on and casteth at all, and will hazarde hell and all eternitie of tormentes thereon depending, rather then not to satisfie his passion in this poynt and please the state, wherein he liueth, by shewing himself a forward man. And who will deny, this to be headlong and hare brayne dealing.

A demonstration  
agaynst Sir  
Francis  
madnes.

Luther.  
Caluin.

And yet further though this vniuersall consent of Christendome, agaynst two or three so contemptible authors of nouelties be more then sufficient to induce any man of reason to looke about him, and to consider what he doth, and whether he may adventure his soule vpon such inequalitye of testimonies as this is, between two or three

nouellants and twentie millions of holy and graue ancients ( which difference of witnesses I suppose would preuayle in VVestminster-hall, with any equal and discreet iudge or iurie ) yet for further light to such as wilfullie will not shut their eares and eyes, I will set downe heer some other considerations al so to the same effect, besides the prescription of tyme and antiquitie before mentioned, and besides the weight and number of so many holy and learned mennes iudgmentes of former ages, whom yet in reason we cannot presume to be inferior to ours, if we be not ouer fond and passionate in our owne cause.

1.  
Diuers reasons for the  
Bis hop of  
of Rome  
his prehe-  
minence.

First then, it cannot be imagined, but that Christe our Sauour instituted a church to continew, and to be gouerned, not only for that first age after himself, but euen vntil the worlds end, and so himself sheweth *Math. vltimo.*

This gouernment was to be vnder Bis hops and Prelates, ordained by the holy Ghost, by imposition of handes of the Apostles, whose successors they were, as Saint Paule sheweth playnly *Act. 20. 1. Tim. 3. 3. Tit. 1.* And this succession was to endure to the worlds end also, by continual new ordination and imposition of hands, so as none could enter by stealth or violence into this rank, but such as lawfully should be admitted.

2.  
Plato in  
polit. Arist.  
lib.3. polit.  
cap.5.

3.  
That among these Prelates and spiritual gouernours of his church and kyngdome Christe would haue some subordination of the one to other for auoyding strife, schisme, and confusion, and one ouer all the rest is verie lykely and probable euen by reason it self, if no other proof were. For so he forshewed by light of nature to all Philosophers, who held without controuersie that the monarchie or gouernment of one head in highest degree was the best among all other manner of regimentes, and consequently it is lyke that Christe tooke not the wurst for the regiment of his church and spiritual common wealth.

4.  
Agust. lib.  
11. ciuit. Dei.  
cap.15.

God practised this kynd of gouernment in the creation of Angels, geuing them one vniuersal superior vnder himself which was Lucifer before his fall, as is gathered out of *Iob. 40. and Isay 14.* by ancient fathers that expound those places. And afterward when Lucifer fell he remayned still head of the wicked spiritites, and Michael of the good, as is signified playnlie *Apoc. 12.*

5.  
1. Cor. 12.

God practised the same kynd of monarchial gouernment for spiritual affayres in erecting the church & common wealth of the Iewes that was to be the figure of our church to come, geuing them one high



high preest to gouerne direct and hold in vnion and obedience all the other preestes, which were almost infinite in all their synagogues throughout the world.

He practised the same in lyke manner in al other thinges lightly of this world, appoynting subordination and reducing all to one, as all the vnder heauens to the gouernment of one supreme, the branches of different brookes and riuers to one fountayne, the infinite armes and branches of one tree to one body and roote. And all creatures fynally to the subordination of himself. But yet more spetially was this needfull in the erection of his church vpon earth as hath byn sayd, for preferuation of conformitie and auoyding of diuision and confusion.

For if there were many gouernours therof ioyntly vnder himself, with equal authoritie, & they disagreed, who should attone them? If any of the would be obdinate or wilfull, who should correct them?

And fynally, this church is compared to an armye that needs must haue some knowen general, and not only to an armie simply but to, *acies castrorum ordinata*, a wel ordered armie, that hath all other officers also in good order vnder the Captayne general. And it is compared in lyke manner to a house, to a sheepfold, to a ship, to the Arke of Noe, and the lyke, all which thinges haue one head gouernour, as the world knoweth.

And that his priuilege was geuen by our Sauour to Saynt Peter among all the Apostles, if no playne commission were extant (as there is) yet Christes proceeding with him far different from any of the rest of the Apostles sufficiently declareth his intention in this matter.

That he reueyled vnto him first of all the rest the hidden mysterie of his incarnation and of the blessed Trinitie., *Math. 16.* That he sayd only to him, *rogaui pro te ne deficiat fides tua*, I haue asked for thee that thy fayth shall neuer fayle ( hauing sayd first that the diuel was to lift them all ) *Luc. 22.* That he promised only to him that the gates of hell should neuer preuayle agaynst his seat, *Math. 16.* That he paid tribute only for Peter and for himself, *Math. 17.* That he changed his name from Simon to Cephas or Peter that signifieth a rock or stone, *Ioan 11.* (which is the name of Christ himself attributed to him by the prophets as isto be seen, *Isa. 8. & 28. Daniel 2. Psal. 117.* That Christ called only Peter to walk with him vpon the water, *Math. 14.* That he preached and wrought two such notable miracles in the only ship of Peter as appeareth, *Luc. 5. & Ioan. 21.* That he foretold only to Peter the kynde of death he should dye ( allotting him the same that

6.

7.

8.

Caus. 4.

9.

Saynt Peter  
cheefe of  
the church  
vnder Christ

Ioan. 3. &  
Augustin  
hunc locum.  
Luc. 24.  
Marc. 16.

himself was to suffer vpon the crosse) Ioan 21. And that he being to go toward the same death he washed Peters feet before all the rest, And that after his resurrection he appeared first of all the Apostles to Saynt Peter, and besydes this that his angel willed the woman to tell Peter by name of Christes resurrection, &c.

All these things (I saie) and manie other do shewe the preheminance of this holie Apostle aboue his fellowes, by Christes owne declaration, which were overlong to set downe how many ancient fathers do deduce and inlarge vpon these places of scriptures and factes of our Sauour alredie rehearsed.

Act. 1.

Act. 2.

Act. 3.

Act. 5.

Act. 10.

Ibidem.

Act. 9.  
Chrysost.

Ibidem.

Gal. 1.

Chrysost.

homil. 87.  
in Ioan.

And agayne after the ascension of Christ to heauen that Saynt Peter first of all called the Councel of Apostles together, and caused Saint Mathias to be chosen in place of Iudas. That he first of all the rest did publish and promulgate the ghospel after the coming of the holie ghost, and conuerted fyue thousand at one setmon. That he wrought the first miracle in healing the lame man at the temple gate called, Speciosa: That he first of all as high iudge gaue sentence and condemned to death Ananias and Saphira for their hypocrisie: That he first of al presumed to preache the ghospel of Christ to Gentils as he had don before to the Iewes. That to him alone was shewed the vision wherby Christ declared that the tyme was now come to admit Gentils to Christianitie. That of him only is written, *dum transiret vniuersos*, (that is as S. Chrysostome sayth) whyles he as a general of an armie walketh vp and down to see what is in order & what is not. That of him only among all the Apostles S. Paule writeth, *after three yeares I went vp to Hierusalem to see Peter*, the reason wherof Saynt Chrysostome affirmeth to be, *quia orerat, & princeps Apostolorum*, for that he was the mouth and prince of the Apostles. And fynally that by Christes particular order (as is to be supposed) he left the bishoprike of Antioche, and went and tooke vpon him that of Rome, that was head citie of the world.

All these thinges put together do wel argue that Saint Peter well knew the dignitie and prerogatiue he had aboue the rest, both for himself and for his successeurs: wherunto if we ad the playne commission geuen by Christ in two distinct places of scripture that are recorded, besides other perhaps that are not written, the matter wilbe more eident.

Commissio  
of Saynt  
Peter.  
Math. 16.

The first is, where after that glorious cōfession made by S Peter of the God head of Christ recorded in S. Mathew his ghospel our Saueour sayth to him agayne, *Thou arte Peter or a rock* (for to this end Christe

before



before had geue him that name that signifieth a rock) and vpon this rock will I build my church, and I will geue to thee the keyes of the kingdome of heauen, &c. By which wordes is promised to Peter the principallie in gouernment of the church, as the wordes themselues do shew, and the consent of ancient fathers both Greek and Latin do expound.

The second place is in Saynt Iohns gospel, where Christe after his resurrection gaue to Saynt Peter that preheminence which before he had promised, for being in the companie of diuers other principal Apostles he asked Peter alone, three seuerall tymes whether he loued him more then the rest or no (which holy fathers say was don in respect of the three tymes that Peter had denied him before) and the other answering that he loued, &c. Christ three tymes sayth to him, *pasc agnos meos pasc oves meas*, feed my lambes and feed my sheep, making him pastor general of all his flock, and committing the whole church to his pastoral charge, by those wordes, as both the wordes themselues do import (being vttered to Peter alone and with particuler emphasie for him to feed Christes flock about the rest of the Apostles, as he had thryce byn asked, whether he loued more then they) and as all antiquitie with one consent haue euer taken the sense to be, *quia solus proficitur ex omnibus, omnibus antefertur*, sayth Saynt Ambrose, for that Saynt Peter only did professe to loue so extraordinarily about the rest, he was preferred in charge before all the rest. And Saynt Augustine vpon this place *oues ipsas pascendas, id est, docendas regendas, & committit*. Christ committed here his sheep to be fed by Saynt Peter, that is to say, to be taught and gouerned: And Saint Chrysostome vpon the same wordes, *alijs omisissis Petrum duntaxat assatur, & fratrum ei curam committit*. Christ leauing the other Apostles there present, speaketh onely to Saynt Peter, and committeth the charge of his brethren to him. And a litle after agayne, *Cum magna dominus Petro communicasset, & orbis terrarum curam demandasset*, when our lord had imparted great matters to Peter and had geuen him the charge of the whole world, &c. And Saynt Epiphanius, *Hic est qui audiuit pasc oves meas, cui concreditum est ouile*, This is he to whome it was sayd, feed my sheep, to whome the whole flock of Christ was geuen in charge, &c.

Iohn. 21.

Ambrose in  
cap. vltimo  
Luc.August. in  
Iohn. 21.  
Chrysost in  
Iohn 21.Epiphani-  
in ancon.

I haue thought good to ad this litle taste of ancient fathers interpretation, leaving out infinite others to the same sense, to prevent heretical shiftes in this behalf, who first would make this charge is immission of *pasc oves meas*, to be onely to feed by preaching, and not to gouern with superioritie: and secondly to be a common and

Howe Saint  
Peters  
charge is im-  
parted also  
to others.

Indifferent commission giuento all the Apostles equally, and not to Saynt Peeter about the rest, which is aparently false. For albeit we graunt that this commission *pasce oues meas*, in a general sense may be and is vnderstood and spoken not only to Saint Peter but also to all the rest of the Apostles, and not only to them but to all other inferior pastors besides: yet in preheminance and highest degree of special authoritie oueral, it is spoken in this place to S. Peter alone, as hath bin shewed, and consequently also to his successors: and by the same consequence it followeth in lyke manner, that if Sir Francis Hastings and his people be either lambes or sheep of Christe, or do any way apertain to his flock and fold, they apertain also to the gouernment and iurisdiction of this vniuersal pastor Saint Peters successor; agaynst whome he rayleth and rageth so pitifully as in his booke appeareth.

Saint Peters  
successors  
Popes of  
Rome.

And for that all the Christian world hath made euer this most certayne and infallible deduction, that Christ gaue not to Saint Peter these eminent prerogatiues of authoritie and superioritie for himself alone, but for his posteritie and successors also that should ensue him in his seate and charge ouer the church of Christ vnto the worldes end, for this cause they haue reuerenced and respected so much the Bishops of Rome, as by all general Councils, fathers, and Ecclesiastical stories doth appeare: and only certayn broken heretiques both in old tymes and ours, as guiltie people fearing their iudges, haue set themselves agaynst them, but euer to ther owne perdition: among which rable not withstanding if Sir Francis Hastings will needs be one still (hauing red what here hath byn alleged) I can say no more, but leaue him to Gods iudgementes; & *cum apparuerit princeps pastorum*, when Christ the prince of pastors shall appeare, to take account of the obedience or rebellion vsed to his vnder pastors, then will these reckonings be cleered, and euerie man shall receyue according to his merits.

1 Pet. 5.

The Parti-  
cular obli-  
gation of  
English to  
vwardes the  
Bishop of  
Rome.

And if all Christian nations haue and ought to bear such reuerence and respect to the sea of Rome, then much more our litle Iland of England (as this man calleth it) for that it hath receiued more singuler benefits from thence then any one nation in the world besides, to wit, it hath bin twice conuerted from paganisme to Christian religion, by the especial diligence, labour, and industrie of the same sea; once in the time of the Britans, about a hundreth and ninetie years after Christe: at what time Elutherius that holy Pope and Martyr conuerted king Lucius and his subiects by the preaching of Saint Damianus  
and



and his fellowes, sent from Rome to that effect: and the second time, about fūe hundreth years after, when our predecessors the English Saxons were conuerted, by Saint Augustine and his fellow preachers, sent by Saint Gregorye the great, then Bis hop of Rome, to the same end. And if it be most certayn, and cannot be denyed, that these two benifits rightly considered are the greatest that vnder heauen our land could receiue from any mortal men, and that the obligation of this dooble spiritual birth of ours is so much greater then the band we owe to our carnal parents, by how much more weightie and important is our eternal saluation then our temporal life: let all men consider the barbarous ingratitude of this mā, that barketh with such spite against the sea of Rome, the mother of our Christianitie: and against her Bis hops, the woorkers of so high a blessing vnto vs. And with this cōsideration I leaue the modest & discret readers, to iudge of the matter as reason and religion shal induce them, and with this cease to passe any further in this matter.

THE EIGHTH INCOVNTER,  
TOVCHING SPANIARDES, AS-  
*vvell the vvhole nation, as their pre-  
sent King.*



Auing made the warde which you haue seen, in the former incounter, both to Rome and her Bis hoppedes, agaynst the peeuit wranglinges, and spitefull calumniations, of this *vach-worde-geuer*, there remayneth yet an other bickering about the Spanish king and nation, which I have reserved to this last place, as the subiect wherein our *cockish knight* presumeth principally to crowe and triumph without modestie, and to lauilh out lies without number or measure, imagining that all is both lawfull and gratefull which he sayth in that kynde, and that no man will aduenture to check him therein, in respect of the present warres and hostilitie that are betwixt our realme and them. But he is deceaued, for that the wiser sorte of our nation, haue learned euen by the lawes of moral ciuilitie, that a man must speake moderately also of his enemy, and the more religious sort do know by the principles of Christianitie, that not only of our temporal aduersarie (which may be afterward our frend) we must not ly or sayne reproches,

proches, but neither of the Deuil himself, though he be our spiritual & immortal enemy, and Gods also: so detestable are lying lips and calumnious tongues in the sight both of God and man, where either reason or religion beareth rule, as neither of them seemeth to do, with the enraged and distracted spirit of Sir Francis Hastings.

Raging a-  
gaynst the  
Spanish na-  
tion.

VVhich poynt that we may better consider of, I shall first beginne with that which he vttereth in diuers partes of his libel, agaynst the whole nation of Spaniards in general, terming them by the names of proud, ambitious, bloody, tyrannical, rauening Spaniards, a nation cursed by God, for that the Pope that cursed man of sinne hath blessed them, &c. And in one place he describeth them in these wordes: I must remember vnto you, that it is recorded of the Spaniard, that in dissimulation he surpasseth all nations, till he haue attayned to his purpose, and when he can once preuaile, he goeth beyond them all in oppression and tyrannie: also that he desdayneth all other nations, and that in pryde and carnal voluptuosnes, no nation cometh neer him, and these be his qualities.

VVhy Spa-  
niards are  
maligned.

This our gentlemans censure, gathered out of recordes (as he sayth) but I would gladly he had cited the author where he found this record, as he ought to haue donne for discharging his fayth and honestie in so greuous an accusation as this is, and that toucheth so many, if he had regard or respect therof. And hardly do I beleue that he hath euer found, or shall fynd, any writer of credit be he of what nation soeuer) that will shew himself so fond and passionate, as to set downe by wryting so preiudicial a censure, and so general a reproche as this is agaynst any nation: notwithstanding I know, that the Spaniardes at this day, haue many emulators and aduersaries, partely for hatred of Catholique religion (which is their greatest glorie) and partely by reason of their large dominions, which is not strange, for so had the Romanes also before them, and the Græciās, & Assyriās before them agayne, when their Monarchies were potent, *quia virtutis comes inuidia*, as the common prouerb sayth, enuy followeth vertue and valour: and in this sense our English prouerb is also most true, it is better to be enuied then pitied. And when the Roman monarchie was fallen, and the french also, that was set vp by Charls the great, our English nation had the greatest of any one of Christendome, for some ages together, when we possessed our ample olde states and dominions in france, during which tyme, he that will see the inuectiues made agaynst our English manners, and agaynst our proud and tyrannical kynde of proceeding (as then it was termed) let him but reade ouer the recordes of the french chronicles

Speeches of  
English,  
when they  
vvete potēt.



nicles, extant at this day: and yet no reason that these recordes should condemn or disgrace our whole nation now, nor then neither, when they were written, being set downe by our aduersaries and emulators, and by those that were either vnder vs, or feared vs, and consequently were nothing equally affected vnto vs, as many are not at this day agaynst Spaniards.

Moreouer if some Spaniardes should be found in deed to haue some of those vices or defectes which here by their calumniator Sir Francis are named, (as among other nations no man can deny, but the lyke are also to be found) what reason or equitie is there (to omit conscience and christianitie, with which this man seemeth to haue litle to do) what reason is there (I say) that these defectes should be attributed vniuersally to the whole Spanish nation, wherein there are to be found thousandes that haue no part nor fault, as on the other syde, if some English-men as they passe ouer other countries, by sea and land at this day should behaue themselves scandalously, by gluttonie and drunkennes, (as diuers haue byn sayd to do) is it a lawfull consequence to say or think, that all English are such at home, and that these are the qualities of the English nation, as Sir Francis sayth here of the Spaniardes? or to take a comparison from himself, if one English knight of a noble familie, haue byn so madheaded, as to make a fantastical booke, stuffed with ignorances, lyes, and calumniationes, is it reason that foraine nations should iudge hereby, that all our knightes and nobilitie of England are so fond and frantik, and haue so litle respect to their honours and credit as he? I trow no.

VVherfore as concerning the Spanish nation in general, no such Of the spanish nation  
preiudice or slanderous rule can be geuen, as this malignant spirit setteth downe, for that they are in this poynt as other nations be, where all sortes of people may be found, some bad and many good: and if comparisons may be made without offence (for that comparisons are odious in such affayres between nations) no nation in Europe hath more cause to glorie, and geue God thanks for his giftes, abundantly powred vpon them, both natural, moral, and Diuine, temporal and spiritual, for tymes past and present, then the Spanish, 1. Mach. 8.  
who haue a countrie both rich, ample, fertile, and potent, and prayed in scripture it self, a people able and apt in respect both of wit and body to attayne to any thing they take in hand, as in old tymes appeared by the most excellent Emperours, Traian, Theodosius the great and some other of that nation that surpassed all the rest, as al- Rare Spaniards.  
so by

so by their famous learned men, in ancient tymes Seneca, Lucan, Martial, and others, when they were yet heathens; Osius, Damasus, Leander, Isidorus, Orotius and such lyke old renowned Christians, both for learning & sanctitie: by their most famous martyrs in lyke manner, Saynt Laurence, Saynt Vincent, and many others: and in our age, he that will consider after their valiant deliuering of themselves out of the handes and captiuitie of the mores, that inuaded and oppressed their countrie. what Christian Zelous Princes, Kinges, Emperours, Captaynes, Knightes, & famous soldiers they haue yeelded to the world, and do yeeld daylie, and what store of singular learned writers do appeare from thence from tyme to tyme, what countries they haue conquered by the sword, and how many millions of soules they haue gayned to Christ by preaching his word in diuers and most remote partes of the world: all these things (I say) put together do make ridiculous and contemptible this malignant description set downe by Sir Francis, whose special hatred agaynst them is founded in that which of all other commendations is their greatest, to wit, their constancie and zeale in defence of the catholique religion, for which probablie God hath so greatly exalted them alreedy, aboue other nations of Europe, & will do more daylie, if they continue that seruour in defending his cause, notwithstanding any other humane infirmitie or defect in lyfe that as to men (of what nation soeuer) may happen, which our merciful lord in regard & recompence of the other rare vertues of zeale iustice constancie and seruor in his cause, will pardon (no doubt) and geue grace of true amendement and rising agayne, whyle the prating heretique that scornfully sitteth downe to score vp other mens synnes, shall walk for his owne to his eternal habitation, prepared in hel, for that his one malicious and obstinate sinne of heresie (if it may be called one) prepondereth with Gods iustice more greuously then all other infirmities and sinnes put to gither which catholique men do or may commit of humane frayltie.

Particular  
obligations  
of Spaniards

And thus much of this poynt, may suffice, for if I should ad to this the ancient loue and amitie of the Spanish nation towardes vs in tymes past, the large leagues that England hath held with them heretofore, the great wealth and gaynes we vsed to gather and reape by their trafique, the noble and bountefull Queens of that lineage married into England, which aboue all others taken from forayne countries haue byn most gratefull and beneficial to our land and people; the exceeding charitie of the present king and of his whole



whole nation shewed to our English catholiques abroad, in this long tyme of bitter banishment, & persecution for their faith; these thinges (I say) if I should repeat or set out at large, would perhaps help nothing to the argumēt we haue in hād but rather geue offence (tymes standing as they do) and therefore I recount them not in particular, but leaue them to be considered with pietie & gratitude by such as are indifferent in these dayes, and to be recorded in the honorable monumentes of our posteritie.

And so hauing answered thus much about the iniurie offered to the Spanis h nation (by Sir Francis) in general, I will passe to the approbrious speaches vsed personally agaynst their present famous and noble king (once also ours) with such indignitie of vnciuil and most reprochfull termes as is not sufferable. And if any of the sayd kinges subiectes were to answer our knight in this demand, he would cast him his gauntlet, and geue him the lye, and challenge him to the defence of so notorious calumniations, and therby proue him either a lying or cowardly knight, or both.

The defence  
of the King  
of Spayne  
in particuler

His ordinarie termes of the most excellent & most Catholique king Philip are these, the *ambitious king of Spayne, the vsurping tyrant, the proud popish champion, trecherous, cursed, cruel, and the lyke*, all which vyces the world knoweth (enny herself being witnes) that his Catholique Maiestie is most free of, and is indewed abundantly with the opposite vertues, wherof no nation hath had better proof then England, by the experience we had of his sweet nature & cōdition, both in princely behaueour & pious gouernment, during the few yeares he liued amongst vs & ruled ouer vs, which tyme notwithstanding of his being in Englād this malicious sycophant will needes calumnie, & draw into suspition of great mysteries of iniquitie meant by him (as he sayth) agaynst Englād & English people by meanes of that ioyfull marriage & gouernmēt which there he had.

If you will geue me leaue (sayth he) to call to your remembrance the manner and meaning of his coming into England, when he came not as an inuader to conquer but as a friend to fasten a strong league of amitie by a marriage, I doubt not but to discover the trecherous crueltie of his hart. This is Sir Francis promise and you shall see after you haue gyuen him leaue, how wisely he will performe the same, and how substantially, he will declare vnto vs the kinges intention, or at least his own inuention.

But before I set downe his discouerie vnder his owne hand, I shall declare a litle the state of thinges whyles the Spaniards were in Queen Maries dayes in England, and how the king did actually

beare himself, by testimonie of all those that knew him, conuersed with him, or lyued vnder him. And then shall Sir Francis tell his tale of that he imagineth or faigneth the king would haue don in tyme, and before we both haue ended, I beleue that in steed of this discouerie promised of the trecherous crueltie of the kinges hart, we shall discouer both trecherous cogging and shameles forgerie in the hart and hand of this counterfayt knight. Thus then I begin th eclaration.

The condi-  
tion of the  
marriage  
vvith the  
Spanissh  
King.

The conditions of that most famous and royal mariage between the two greatest Monarches of Christédome, king Philip and Queen Marie, and the conuentions agreed vpon between both nations, and between the princes themselues, Queé Marie, the Emperour Charles, (then resyding in Flanders) and king Philip, and eche of their Councils and Parlements, are yet extant, and for the most part in print: wherby it may be seen that all those poyntes that this sely fellow cometh in withall now after the market ended, about the succession of our realme, the priuie Council, of what nation they should be, the condition of our nobilitie, the Parliament, the lawes of the realme, the portes, castles and garrisons, the officers of the courte and household, and other lyke circumstances were particularly treated, agreed vpon and prouyded for before hand, by all partes. Neither was there euer anycomplaynt that the king or his nation brake any one of them whyle they were among vs, but added rather diuers benefytes and courtesies of their owne accord aboue that which they had promised and were bound vnto.

As for the expences, and for the furniture of the mariage (so much I meane as came from abroad) as also for the two Spanissh and English nauies that accompanied the king when he came into England were at his cost and charges vntill they arryued at Portesmouth, and the whole trayne from thence to winchester, where he met with the Queen, and the mariage was celebrated, at the charges of the same King of Spayne.

All the Spanissh nobles and gentlemen that came with the king, came so furnished with all necessaries and brought such store of money with them, as within two or three monethes after their arryual, all England was full of Spanissh coyne. The priuie council of England was wholie and intirely as it was before, neither was any Spaniard euer put into it, the officers of the Queens household were altogether English, the king for his owne affayres, and his other kingdomes, had a particuler Council, which interrupted not ours,  
the no-

King Phi-  
lips vsage to  
made the  
English.



the nobilitie of our land was exceedingly honoured by him, and many of them had particuler great pensions also yearly from him, the captaynes and soldiers that he vsed of our nation as namely at the warre of Saynt Quintins, he honoured highly, and made them equall in all poyntes of seruice and honor with Spaniardes, and payd them himself without further charges to England saue only geuing them their vpper cassockes with the crosse, according to the custome. The marchantes commonly he made free to enioy and vse all priuileges and preferments throughout all his kingdomes, countries and prouinces: and in England he had such care to yeeld our nation contentment, as he gaue expresse order that if any English man and a Spaniard fell out, the English should be fauored and the Spaniard punished, which he caused to be executed with such rigor as it cost diuers Spaniardes their lyues, when the English were much more in fault: and I haue heard it spoken by some of the Councel at that tyme, that Queen Marie was so afflicted diuers tymes with this partialitie of the kinges towarde the English agaynst his owne nation, as it cost her many a bitter teare for verie compassion & shame.

And so much the more was she moued therewith for that she saw many English, partly vpon this indulgence of the kinges, and partly for that being secretly heretiques, they had auersion and hatred to the Spanishe nation, to abuse themselues intollerably in offering most inhumane and barbarous iniuries vnto them: No Spaniard could walke by night (nor scarse by day alone) but he should be eyther wounded, or thrust between two or three swashebucklers, that attended particulerly to those exerceyses, and so put in danger of his lyf. Villanous wordes were ordinarie salutations to them in the streetes, as also often tymes in churches, but no remedy was to be had, nor would any man beare Witnes lightly in behalf of the Spaniard agaynst the English though the iniurie were neuer so manifest. If any thing were to be bought in the market, the Spaniard must paie dooble for it, and for that most Spaniardes drunk water, they must buy it also dearly in many places, if they would drink it, and often could not haue it for mony, and diuers wells were sayd to be poysoned of malice therby to destroy the Spaniardes. Many deuises were vsed to draw Spaniardes into priuate houses, and familiaritie was offered them to that end, and if any entred to talke with the wyf, daughter or seruant (as they were thought propese in that kynde) then rushed forth the husband father brother or master, that lay in wayte with other catchpoles of the same con-

The vsage  
of English  
towards  
Span. in Q.  
Mariestyme

spiracie to apprehend them, and to threaten death or imprisonment except they redeemed themselves with good store of money. And I haue heard from the mouth of a greate noble man a Spaniard that was in England at that tyme and now is a Vyceroy vnder the king that some English would send their wyues & daughters of purpoe into the fieldes where Spaniards walked, to allure them to talke with them, and therby to intrap them and get money from them.

The Count  
of fructalida  
robbed pre-  
tily in Eng-  
land.

I omit to name more violent meanes of taking purses and playne robberies and other lyke artes to get the Spaniards money from them by force, which yet were many and some most barbarous and shamefull to our nation, and the mention and memorie therof maketh vs blush when in other countries we are told of them, as namely this that followeth which my self haue heard recounted from a nobleman himself that is yet alyue, to wit, the old Count de Fuensalida cheef steward at this day of the kinges houshold, who being in England with the king made a great supper one night to diuers noble men of his nation, and to some others, and being at the table mery and fearing nothing (as in a peaceable and ciuil commonwealth, it seemed he had no cause) there came rushing in, some twentie or thirtie masked good fellowes with their swordes drawn, and commanded that no man should stirre vnder payne of death, and so kept them all at the table, and their seruantes shut vp into diuers houses of offices where they were found, vntill the theeues had ransaked the whole house, and packed vp the siluer plate that was in store, and so departed.

First frutes  
of new gho-  
spellers.

And these are the heroical actes and honorable histories which these noblemen and other strangers do recount of the ciuitie and courtesie of our cuntrymen towards Spaniards in those dayes which being objected vnto vs in all forayne nations where we trauayle (the french also recounting as bad or worse donne to them, to whome at that tyme we were open enemies) it cannot but make modest Englishmen ashamed, and their eares to burne in respect of the dishonour of our countrie, as also to consider what fyne frutes, our new gospel then freshly planted, and yet in the bud began to bring forth: for that all this hatred and barbarous vsage towards Spaniards and other Catholique forayners, rose principally vpon the difference of religion lately begonne within our realme, and these lads as the first professed proselites therof vpon heate and zeale committed these holy actions, as the first frutes of so heavenly a seed. But since that tyme we haue had much larger  
experience



experience therof, and I presume that most mennes myndes in England are sufficiently cleared in this case, and if not, let them behold the behaueour of Sir Francis in this libel, who is an ancient branche of that plantation.

And so hauing seen the state of matters how they stood at that tyme, and in particuler what king Philip had promised to do, and what he was bound to do, and then what in deed he performed really whyle he was among vs (which was more in deed then either he promised or had obligation to performe, as hath byn shewed) let vs heare now what Sir Francis sayth he would haue donne if he could, or if his abode had byn longer in England. The tale I shall go in his owne wordes for better declaring his spirit. Thus then he writeth.

*This mariage was sought for and intended also in shew only to strengthen the hand of the Queen of England, to bring in the Romish religion and gouernment into this land, and to establish it with continuance, with purpose and meaning to ad strenght to all the corners of Christendome to continue Poperie where it was, and to bring it in, where it was not, that so the Arche-bishop of Rome might hold the scepters and power of all princes and potentates of Christendome in his hand, to dispose at his pleasure: but the plottes and practises layd and pursued by the Spanisb king, had made a wofull proof to England of a further mark shot at (which was discovered in a letter to some of our nobles, from a trueharted English-man in Spayne) had not God almightie in his rich mercy preuented their purposes, and defeated them in their determinations, as it shall appeare hereafter, &c.*

A discourse  
of Sir Francis,  
of King  
Philip secret  
meaning.

This is the preface and entrance which Sir Francis maketh to the discoverie he promiseth of great hydden mysteries, about plottes and practises not only layd, but also pursued by king Philip whyle he was in England, which neuer came to light vntill this day, though at that tyme they were discovered (as he sayth) in a letter to some of our nobles, from a trueharted English-man in Spayne. But for the credyt of so new and weightie, and incredible a secret, it had byn good he had named the parties and particularities therof, as wel who wrote as also who receyued that letter. For first the English-man in Spayne though he were true harted to the faction of S Francis syde (to wit, to the Protestantes) yet might he perhaps not be so true handed or true tongued at that tyme, or so truly informed of thinges, or of that authoritie, that this his letter or report may beare credyt in so great a busines agaynst so great men, it being taken vp perhaps at tauerns or porte townes and market places by some merchantes seruant or factor, or other lyke wandring compaignon,

gnon, as well tipled with Spanish seck as with English heresie, who might wryt these news from Spayne of K. Philip as Iohn Nicols the minister brought and printed from Rome, and Italy, in our dayes, of the Pope and Cardinals.

The letter  
out of Spayn  
discredited.

And that this discouery (if any such were, and that the tale be not wholly forged by Sir Frâcis himself) could haue no better ground then that I haue sayd, to wit, the reporte of some vulgar people, or the coniecture of some particuler discoursiue head, as is euident in it self, for that this being a most secret designement and drift of the king himself, and of his priuie Councel, who were all at that day remayning in England, and had this proiect within their owne brestes only; how could it be discouered by an English-man from Spayner think you.

L. Courtenay

The Carewes.

Agayne the nobles in England to whome he sayth the letter was written, might be such, as probably it may be iudged to haue byn written of purpose to feed their humors, or to comfort them in those dayes, or that themselues did procure it to be written and sent for their credit, or that themselues deuysed it in England, to make therby the Spaniards more odious and their doinges more suspected; and to draw by this meanes more English after themselues to impugne the present state and gouernment: as when the lord Courtenay Earle of Deuonshyre for missing the mariage of Queen Marie, beganne to practise, and to think of leauing the land vpon discontentment, and when the Carewes and other of that crew fled the realme for conspiracies, to the same effect, such a letter was much to their purpose. But I shall not need to call in reasons and circumstances for shewing the vanitie of this letter, for that the manifest and shameles falshoodes which it relateth, will easely discouer the forgerie, as also the forge it self, from which it proceedeth: I will follow then the continuation of Sir Francis narration, in his own wordes.

A malicious  
forgerie  
agaynst  
King Phil.

Now to proceed (sayth he) to lay open the right mark that in deed this king shot at; though when he made way to ioine in mariage with Queen Marie, he made semblance of great conscience to Catholique religion, and great care to bring the whole land into the obedience therof; and seemed to glorie much when it was brought to passe, as his letter to his holy father at Rome written out of England doth make shew, wherein he expresseth what a worthie worke he had donne, when he had drawen the nobles & commons of the land to submit themselues to his holinesse as their cheef (those are his wordes) yet little did the nobles and commons know what was intended to-

wardes



wards them by this catholique childe of Rome, for vnder this colorable name of catholique religion, was hidden the ambitious humor of a most proud vsurping tyrant, whose resolution was vpon mature deliberation and consultation with his machiuilian counsellors to seeke by al the possible kinde means he could, to win the principal of our Nobles to affect him, and in their affection to pesse him of the crowne, and so to establishe him in an absolute power ouer poor England, and so bring this to passe, he decreed to spare neither cost nor kindenes, &c.

Hetherto is the asseueration of Sir Francis concerning king Philips intention to gain our crowne, but neuer a syllable more of prooffe then you haue heard before, to wit, his owne woord and bare assertion: which he taking to be sufficient, passeth ouer presently to explicate & exaggerate the dangerous effectes that would haue ensued vpon vs when the king should haue gotten his pretence.

But I must pul him by the slecue & request him to stay, & prooue a litle better, that the king had this intention to get the kingdome as he sayth, for if it were a mature deliberation and consulted also with his counsel in England (as this discouerer sayth) then some act and monument belike is extant to testifie the same, or at leastwise some witnes, or other firm argument fit to proue it, or if not, how could the true harted English-manknow it in Spayn, and write it to the Nobles of England? Or with what face can our rash and false-tongued English knight profess to know it now, and to wryte it so confidently? Shall so great, so greuous, so haynous a slander, against so mightie, so munificent, so bountiful a Monarch, passe out to the world, vpon a bare assertion and malignant interpretation of one English *hastie-bote-spurre*, that sheweth malice in euery syllable, and turneth euen the kings loue and fauours to our nation, & his expences and benifits towards our people, vnto a deceitful meaning? And vpon that, without other act of hostilitie on his parte appearing, shall he be called ambitious and proud vsurping tyrant? VWho seeth not that this fellow in steed of discouering the kings malice bewrayeth his owne, and in place of prouing the king an vsurping tyrant, doth shew himself a shameles sicophant.

But let vs see what effectes he sayth, had like to haue ensued, vpon this deuised designment of the king.

If once (sayth he) this king had obtayned the crowne, then as in the letter of discouerie is layd open) the counsell table must be filled with his Councelors, the haueu towne must be possessed with gouernours of his appointing, fortifications must be made by his direction, soldiars of his owne must be placed in garrison at places most fit to strength him self, then must the common lawes of this land be

Faigned effects of an imagined vsurpation.

1.

2.

P

altered

3. altered, by which iustice is truly taught to all sortes, his vnuly and bloody in-
4. quisiſtion could he not haue ſayled alſo to bring in, with all other his Spayniſh
5. lawes and ordinances, ſutable to the ſame, theſe intolerable taxes he muſt haue
6. byn peſtered with all, a taſte wherof I will here geue you, &c.
- 7.

Theſe are the ſeuē deadly ſinnes which Sir Francis inforceth out of his Spaniſh letter as certayne to haue inſued, if the king had gotten the crowne, which yet whyles he had the crowne did not inſue, as the world knoweth, for that they were prouyded for before hand by the counſel, nobilitie, and parlement of England, and by all lykelihood would haue byn foreſeen and prouyded for alſo by the ſame prouidence of the realme, if euer motion or cogitation had bin among them to paſſe the crowne to the king of Spayne, ſeing Sir Francis confeſſeth that this matter was meant to be wrought not by force but by ſweet meanes and benefites, and by allurement of the nobilitie by his Maieſtie. Moſt fond therefore or forged is this letter from the true harted man in Spain, who ſuggeſted ſcares already preuented: but much more ridiculous is he in ſetting down certain monſtrous bugges of taxes to be impoſed vpon the Engliſh nation, which yet by all probability were neuer thought vpon, nor paſt by mannes imagination, though moſt childiſhly he avoweth, that they are payed alſo in Spain. For thus he writeth.

*A taſte wherof (of theſe intolerable taxes) I will giue you (ſayth Sir Francis) as that for every chimney and other place to make fier in, as ouens, fornaſes, Smiths forges, and ſuch others, a french crown was yearly paid to him. He had alſo poſſing pence for all manner of corn, bread, beef, mutton, capons, pigges, geeſe, hennes, ducks, chicken, butter, cheeſe, egges, aples, pearres, nuttes, beere, wine, and all other things whatſoeuer he feed th vpon: yea no ſarmer, yeoman, or huſband-man durſt eat a capon in his houſe if his friend came to him, for if he did it muſt coſt him ſix ſhillings eight pence, though the capon was not worth the elue pence; and ſo toties quoties: and theſe be the benefits and bleſſings that this catholique king ſought to bring in hether by his absolute authoritie ſought for.*

About taxes  
paid to the  
King of  
Spayne.

If a man did not ſee theſe things written and printed with Sir Francis Haſtinges name vnto them, he would neuer imagin a man of his name, howſe, and calling, would publiſh ſuch childiſh toyes and maniſeſt vntruthes to the world. For who is there that hath traualled Spain (as many Engliſh-men haue donne in theſe our dayes) which knoweth it not to be an open ſhameles lye, that for euery place to make ſyer in, as ouen, fornaſe, and the like, a french crown is to be payed? In the kingdomes of Caſtil and Andaluzia there is no ſuch



such payments at all, in Aragon and Catalonia, there is some like tribute instituted by old kings, before these states were vnitied to the crowne of Castile: but neither is it so much as this wise man setteth downe, nor do they pay for euery place of making fyre, but one onely fyre is accounted to one howl hold, though the people haue twenty fyres within it.

Touching his powling pence vpon thinges that are solde, there is in the foresayd kingdomes of Castile an old rent of the crowne, instituted by ancient kings called *Alcaualia*, conteyning a certayne tribute vpon thinges that are solde and bought, but this tribute is not payd in all Spaine, and namely not in Biscay, Nauar, Portugal, Aragon, Catalonia, nor in the kingdom of Valencia: and much lesse in forayne kingdomes and states vnder the Spaniardes, as Naples, Sicilia, Sardinia or Millan. Nor in Castillia it self is it exacted with the rigor that this fellow forgeth, but euerie towne and citie agreeth in great for this tribute by the yeare, nor doth it descend to such minute thinges as he recounteth vp, and much lesse to beere wherof there is litle vse in Spayne, & the simple fellow would needes faine his account after the English manner, but among other toyes the lye of six shillings eight pence forfeiture for eating a capon *toties quoties*, is so notorious, as it may winne the whetstone: and the verie phrase it self discouereth the forgerie, for that the Spaniardes haue no coyne answering to our noble or six shillings eight pence, consequently it is not probable that they would appoynt such a penaltie as they can hardly in whole money make vp, the account. But let vs see somewhat more of this kynde of cosinage.

The tribute  
of Alcaual-  
la.

My author (sayth he) doth further vnfol this kinges trecherous purpose to-  
wardes this land, by discouering vpon his owne knowledge and hearing, his in-  
tention to be, by litle and litle to roote out the nobilitie, and to keep the commons  
in beggerie, and not to suffer one to lyue here, that was borne in twentie yeares  
before, but either to destroy them, or to make them slaues among the Moores,  
the colour wherof was because they were borne out of the Catholique church of  
Rome. And to make vp the measure of all impietie, and the faster to set his crowne  
vpon his head from remouing (if he had gotten it) he layd his plot to destroy our  
deare Soueraigne ladie Queen Elizabeth, hauing decreed with himself, that  
neither she nor any of that cursed nation (so he termed it and yet the Popes ho-  
lines had absolued it) should gouern England any more. But blessed be God who  
hath blessed vs with the lyfe and raigne of our blessed Queen, who I trust shall liue  
to geue him such a deadly blow as neither his cursed self nor any of his cursed na-  
tion (iustly so to be called, because the Pope that cursed man of sinne hath blessed  
them

A shames  
tale.

them (shall euer see the day to rule in England.

And thus you see that vnder the colour of this mariage saluation of soules seemed to be sought for, but in deed destruction both of our bodies and soules was pursued, &c. for without regard of sex, age, or degree, all were destined to slauerie and bondage at the least, howsoeuer they escaped with lyfe.

The impro-  
babilitie of  
the calum-  
niation.

This is your sottish and impudent narration Sir Francis, for what can be more sottish then to say that your wyse author before named, discouereth vpon his owne knowledge and hearing, that the kinges intention was to roote out the nobilitie, to oppresse the common-  
altie, to slea or send to Barbarie for slaues all that were born within  
twentie yeares before? If your author knew this of his owne know-  
ledge, how say you also by hearing? and if he heard it of others,  
how could he know it of his owne knowledge? But whatsoeuer  
you say, how could he in Spayne discouer so great a secret that lay in  
the kinges brest in England? Besydes this, how incredible are the  
thinges in themselves that he recounteth? namely that dreame or  
old wyues tale of making all slaues within twenty yeares old? of  
which number and within which age he had taken diuers already  
into his setuice in England and vsed singular curtesie vnto them, and  
one of his *Grandes* in Spayne, (to wit, the Count after Duke of  
Feria) had married an English ladie, that as I ghesse was within the  
compasse of that age, or not much a boue it at that day, and should  
all these haue byn sent think you to Barbarie together? Impudencie  
then it is in this fond knight to alleage such improbable and palpable  
lyes out of an author without name, and much more lack of shame  
is it to auouch them himself for truthe, and to adde other fables  
that are yet more monstrous, as of the kinges destining to slauerie &  
bondage not only those before mentioned that were borne within  
the space of twentie yeares, but of all other English also (as this  
man sayth) without regard of sex, age, or degree, and that he vsed  
to call our nation cursed, euen then when the Popes holines had ab-  
solved it, who will geue eare or credit to such absurd inuentions?

Duchesse of  
Feria.

King Phil.  
sought not  
Queen Elizabeth  
destruction.

And further, to fill vp (sayth he) the full measure of his impietie, he had  
sayd his plot to destroy and make away the lady Elizabeth now Queen, wheras  
all the world notwithstanding knoweth the king to haue byn at that  
day her cheefest stay and defence, as before I haue shewed at large  
in the third incounter, as also that verie litle plotting of the kinges  
behalf would haue serued at that tyme to haue wrought his will, if  
he had wished her destruction, for the manifold reasons that there  
I haue alleaged, he fynding her in disgrace and in prison at VWood-  
stock



stock when he came into England, and hardly pressed about wyats insurrection, from the peril wherof and other lyke assaultes he especially deliuered her, and procured her return to the courte agayne: and consequently I sayd there, and heer I repeat it agayne, that it is most barbarous ingratitude in this vnciuil knight to pay the carefull protection of her person, which his Maiestie yealded to her grace in those dayes of her distresse, with these intolerable slanders, and outragious false criminations now, and that no modest man can cease to wonder how so infamous a libel could be suffered by supreme authoritie to passe to the print, especially conteyning diuers other personal, reprochefull, contemptuous, and villanous calumniationes agaynst so great and potent a prince, as the king catholique of Spayne is.

And namely that where this good fellow hauing told a story how one Fabritius the Roman Caprayne refusing the poysoning of his enemy Pirrhus) that was offered to him for money, by his physitian, he sent the sayd physitian bound to Pirrhus himself, and then he addeth this illation.

*But the king of Spain delt not so with the Queen our mistris when her poysonable portugall physitian Lopus would haue poysoned her, for from such hopes he taketh hart, &c.*

By which wordes he would haue men to imagin that his catholique Maiestie had either hired Lopus to do that fact (if any such matter was indeed intended) or at least that he was priuie & consenting to it, for how otherwise could he haue warned the Q. of the danger intended? and yet it is manifest that no such matter was euer or could probably be knowen to the king of Spain. Neither did euer Lopus giue any such signification or suspition, at his death, or before, of the king of Spaines priuie: nor was he a man to haue correspondence in Spayn, being knowen to be a Iew in religion & fled from those parts, and was enemy to the king in all respects as wel touching religion as the affaires of Portugal, and onely England is the receptracle of such people at this day: nor had his catholique Maiestie any Embassador or other agent or correspondence in England, to plot such treaties: nor euer was it heard, that he would hearken to such base wayes of reuenge vpon his enemyes. And therefore all this put together doth make it more then Turkish impietie to put in print such infamous stuffe agaynst the Maiestie of so high a prince by name, without any proof at all, as though there were no God, no conscience, no iudgement, to make account vnto: nor any respect in earth to be held to

About lopus  
the Physitia

In the 6.  
Encounter.

such as are in lawfull authoritie, which yet our dreaming knight himself alittle before will needes proue out of S. Peeter and S. Paul, to be due to such princes as heliketh to assigne it, euen in spittual and ecclesiastical matters belonging to the soule, and consequently also to an other tribunal, so vnconstant and mutable are these good fellows, not only in their sayings and doctrines, but also in their actions, as led wholly by passion and interest, and referring all to times, persons, and occasions, seruing their turnes and commodities.

And thus much haue I thought conuenient to be answered to the malicious calumniations of this slāderous *Wach-word-giner*, against the noble and renowned nation of Spanyardes, and their most Catholique, pious, wise, and potent king, whose excellent vertues are greater then by my pen can be expressed, and his loue and fauors to our nation such and so many (especially in this extreme affliction and banishment of catholiques) as no gratitude of ours can equal, nor make due recompence, in the state we stand in, and therefore must leaue it to our posteritie.

The con-  
clusion.

And albeit for the present there be warres and hostilitie between our nation and our prince and theirs, and that especially in respect of religiō, yet our trust is, & our prayers are cōtinually to our euerlasting God of peace that he will once finish well that controuerlie, to all our comfortes and benefices.

And in the mean space I do presume so much of the good natures and ciuilitie of most protestants in England, that they alow not of such bitter and barbarous proceeding, as Sir Francis Haltinges hath vsed to his owne discredit, and dishonor of our nation in these malignant calumniations against so modest a prince. In which respect also, I haue bin somewhat the bolder to giue him his check, with more freedom and feruor. I pray God it may do him the good I wish, or at least keep others from being deceiued by him.

THE





THE REMISSION OF THE  
VVHOLE ANSVVER TO THE IVDGEMENT  
*and arbitrement of the Lords of her Maiesties most honorable  
Councel, vvith the answerers opinion and petition for the  
ending of these dissentions and controuerfies.*



And now (right honorable) hauing brought to an end  
so much as I thought expedient to be answered at this  
tyme to Sir Francis Halinges iniurious libel, none  
occurred more fit vnto me to haue the first sight, and  
view and iudgement of the whole, then your Lord-  
shippes: who though in the controuerfie it self be-  
tween him and his and vs and ours, I cannot expect to haue youe-  
quall iudges nor indifferent arbiters (you professing the religion you  
do) yet in the manner of prosecution thereof, I presume so much  
of the good partes that God hath indued your Lordshippes withall,  
as I dare remit the arbitrement to your selues, to whome if this ray-  
ling *Wachard* had byn first presented before it was punished (as  
in right it ought to haue byn, you being by office the wachme of that  
commonwealth, and not Sir Francis who intrudeth himself) I think  
verely that either it had byn wholly stopped and repressed, or at  
least wise so moderated, as it should not haue geuen the offence that  
it hath and will do, for vnto graue men such troublefome sticklers as  
these are euer commonly (and ought to be) vngratefull and sus-  
pected, and vnto wise Councelours and honorable persons such rayling  
and slanderous tongues, are contemptible & odious, and to all good  
natures and ciuill conditioned men (be they of what estate or pro-  
fession soeuer) such base detractions and contumelious fictions (as  
heer you haue heard) are insufferable, and rather seuerely to be puni-  
shed; then any way to be permitted.

But yet so much the more in this case of ours, where the iniurie  
is not offered only to your owne home-born subiects (whome yet in  
all rightful quarrel your place requireth that you protect and defend)  
but also to great and potent anointed princes, with whome you haue  
had, and may haue again most honorable frendship heerafter, and  
negotiation

negotiation in important and weightie affaires, & whose honors you ought not to permit iniuriously to be violated, by the passion and rage of any particuler man, which cannot after make recompence, with any humane abilitie that he hath (though his life also should go therein) for the hurt ensueing therof.

Effectes of  
yuel ton-  
gues.

Diuers authors do note that the cheef flame of that furious hatred which grew to be implacable afterwarde betwixt Marius and Sylla, Pompey and Caesar in the Roman commonwealth was inkindled first by certayne opprobrious speeches vttered by some followers of those Princes, which yet the parties iniured, interpreted to come from their patrons that bare them out, and therof followed such warres, murthers, and other lamentable tragedies, as all the world can wel remember. And our English chronicles do also make mention that some reprochfull wordes cast out by King Harold agaynst Duke VVilliam of Normandy and his daughter (whome he had promised to take to wyf) stirred him cheefly to make that fatal armie, by which he conquered England, and brought all the English nation into his subiection. As also an other scow vttered by king Phillip of France against the same VVilliam now king, touching his far belly, cost France full dear, and many thousand men their lyues of both sides: so impacient are princes comonly of contumelyes, and do easier remit and forget any other kinde of iniurie then reprocheful speeches.

VVherfore my first petition to your Lordships wisdome and moderation should be, to restraintsuch turbulent spirits as those are, which more of a mad and malicious kinde of wantonnes, then of wit, do loose their tongues with ouer much libertie against the honors of mightie Catholique princes abroad: and thereby do put in aduerture to trouble the waters of common-wealthes more deeply, then either themselves or others can easily calm again afterwards.

A supplica-  
tion to the  
Council for  
moderatio.

My next desire and humble supplication should be in the same matter, but of far more moment, that your Lordships by this occasion, and by some fit concurrence of times and busines which at this present, may seeme to offer themselves, would voutsafe to enter more seriously into the consideration of matters depending between your Lordships and the Catholique parte of her Maiesties subiects, who for many yeares haue had a hard conceyt and heauie hand borne ouer them, and are brought to tearmes of extreme affliction: and that your Lordships as fathers of your common-wealth, would resolue at length to be mediators vnto her Maiestie (contemning the dangerous and sedi-



and seditious eggings of vnquiet spirits to further extremitie) for some more gentle, milde, & merciful course to be taken with them. Vnto which resolution me thinketh, that many circumstances might iustly moue your Lordships wisdomes, which though by the same wisdom you wil better consider of then I, yet for that it may be I desire it more then you, and consequently haue more thought thereon (albeit more for your good also and the publike, then for any particuler interest of myn owne) I shal with your good leaue represent some before you in this place.

And first of all, the time it self doth seeme to inuite greatly to som  
 such cogitation, when great princes and monarchies round about vs, Reasons for moderation  
 that had greater differences and difficulties then these are, haue not only treated but concluded also a most honorable peace and friendship: and the great most Christian King of France, shewing himself worthie of that name, hath remedied the very roote of al calamities springing to his noble realme before, by returning to the vnion of the Apostolique sea of Rome, which sea (as commonly it falleth out) hath byn the principal meanes of this so great and general a good to all those nations that are included within that peace and league, which are many and great, as by the articles thereof doth appear. And no lesse curteously and honorably is her Maiestie inuited also to the same, and all that desire the true good both of her person, state, and crowne, do wish and hope that it may take effect. And truly neuer could this weightie affaire be treated (as it seemeth) with more honor or facilitie then at this present instant, times and matters standing as they do: and so fitt meanes and mediator, as is the mightie king of France occurring for the purpose, potent and grateful withall the extremes. For with England and her Maiestie, he cannot but be so, in respect of matters and friendships past: with Spain he is also to be presumed now, by meanes and vertue of this new peace and great league concluded, with his holinesse of Rome, all christendome knoweth him to be, as well in respect of his being a catholique, as also for many parriculer and extraordinary tokens of loue, which his holinesse hath shewed towards his person.

The persons also and qualities of the parties with whome this atonement is or were to be treated, are such as do greatly facilitate the enterprise, and confirme the hope, that all men haue of good successe.

For if for many ages God haue placed in the seat of Saynt Peeter, Qualities of the princes to be dealt with. all.  
 a meek, milde, sweet, and holy man, this Pope Clement the eight Pope Clement viij.  
 is one,

is one, known to be a man without gawle, enmitie wrath or reuenge, of singuler pietie & zeale in Gods cause, and most tender harted towards them that are out of the way, especially in heresy, of whome he suffereth diuers with his owne particuler licence to come to Rome, and to his owne presence, and vseth them with all manner of curtesie and fatherly tendernes, dismissing them again with much kindenes, and diuers benefits, as by experience we haue seene.

K. Phillip.

As for the king Catholique of Spain, who knoweth him not to be *Salomon pacificus*, that peaceable and wise Salomon of this our age? who not only hath bin peaceable in himself during the time of his so long a gouernment, offering molestation and warre to none (except prouoked in his owne defence) but also hath kept diuers other states round about him in peace likewise, as by those of Italy hath bin manifestly seen vpon diuers occasions: and as for his facility to make peace, where any reasonable conditions are offered, it hath bin sufficiently seen in this, lastly made with France, with restoring of so many important townes and states which he possessed of that crown and for his constancie in keeping peace once made, all former times of his raigne haue giuen testimony, and so will this (I doubt not) and the future time also in preserving inuiolably this peace now knit vp with the king most christian, and his alyes and dependants.

The Catho-  
liques of En-  
gland their  
cheef desyre

So as with neither of these princes is there any cause of doubt either of great difficultie, or of fraud or of breache, if this treatie might be concluded: and much lesse of the dutifull behaueour of English Catholiques both at home and abroad, if it please her Maiestie and your Lordships to come to some moderation and peaceable manner of proceeding with them. In which poynt their first and highest desire I should be, that almightie God would inspire her Maiestie and your Lordships to think vpon the honorable, godly, and prudent course which the most Christian king of France hath taken of late; to wit, by reuniting himself and his kingdome agayne with the sea Apostolique of Rome, mother of all true vnion among Christians, for that by this act only all difficulties and ielousies, both domestical and forrayn depending of religion were ended & taken away. But if for our sinnes this cannot be, or not so soone as is desired, then their humble petition will be that at least they may haue the same libertie and fauour in England for their consciences, as Protestantes haue in France and in other states of the Empire at this day vnder catholique kinges and Emperours; which petition seemeth so reasonable, so easie, and so profitable to the realme it self, and so honorable to her



her Maiestie, and to your Lordships (who are desired to be mediators therein) as they verely trust, that by this good occasion you will not deny to lend them your helping hands, for so publique and pretious a benefyte in all respectes.

And though I do not doubt but that diuers of S. Francis Hastings hote humor will step vp agaynst this proposition, and cry rather fyre and sword and blood agaynst Catholiques, then any toleration or relaxation; yet other mennes hope is, that your Lordships and others of the wiser and grauer sort of the realme will consider and suggest to her Maiestie what reason and humanitie requireth, and not what the furious passion of those men demandeth; who cease not to exclaim with the mercilesse Iewes, *Crucifige, Crucifige*, and further also would be content for satisfying their malice, so they might obtayne lyke sentence of iniustice agaynst Catholiques, as the Iewes did agaynst our Saueour (esppecially if they found a fit Pilate to grant it) to cry with them, *Sanguis eorum super nos, & super Filios nostros*, let their blood fall vpon vs and our children; and so it fell in most heauy measure vpon them, and the lyke will do vpon these when tyme of payment commeth appoynted by almighty God, if they change not their affection.

The furie of  
puritanical  
spirits.

But your Lordships I presume be of a far different mynde and condition; and that you will rather leaue peace, loue, and good will of all men to your children and posteritie, then the inheritance of these enmities, exasperations, and deadly feudes, for that blood enough (and ouer much if Gods will were) hath there byn spent already in our realme, within these twenty yeares last past about this controuerisie of religion: and by this long experience your wisdomes haue seen what hath byn the euent, and what is lyke to be, if lyke proceeding be continued still.

Saynt Cyprians sentence hath byn manifestly verified, *sanguis martyrum Ecclesie semen*, by the blood of martirs the church increaseth. Aboue a hundreth and thirtie English priestes of the only seminaries beyond the seas (as most men accounte) haue lost their lyues in this quarrel within the foresayd tyme; all men of peace, patient, and humble, learned, vertuous and meeke; yong in age for the most part, but old in godlines, & in *sapientia sanctorum*, in the wisdom of Sayntes for the lyf to come: a great parte of them verie worshipfully borne, and tenderly brought vp by their parentes, and might haue liued many yeares in great delightes and pleasures of this world, if the loue of eternitie had not made this vale of vanitie contempti-

Cyprian ep-  
93.  
The effects  
of dying for  
religion in  
England.

Math. 21.

ble vnto them. And albeit their death was reprehensible in the sight of some vulgar or passionate people, that consider nothing but the present spectacle and popular voyce, that they died for treasons; yet to themselves who remembered the false accusations made agaynst their mayster for troobling the people, and for dehorting the payment of tribute vnto Cæsar, and other such calumniationes; and that his innocency could not deliuer him, but that at last he was preferred to dy in the middle of two theeues vpon a crosse; to them (I say) that remembered and did meditate these thinges, to them this circumstance of treason in their araygnments was sweet and comfortable, their consciences clearing them before their sayd mayster, from all such act, meaning or intention of treasons, as falsly was layd agaynst them; and so much the more willingly they went to the ladder: and their example with the same reasons and meditations haue put the same desyre in foure tymes as many, of their owne coate, as they were: & in thowfades of others within the land, which would neuer haue thought of this perfection of dying for religion, if God had not taught it the by this persecutiō & exāple of others.

And Sir Francis himself cōplayneth also (as before you haue heard) that within these three yeares vpon his knowledge many haue fallen away and do fall away daylie, from his religion to ours, by example the one of the other, for that (as he saith)

*Of the elder ox the younger steere doth learne.*

So as by this may be gathered what will be the successe of this pursuit on the catholique syde, if the rigor be continued. But on the other hand, what it may come vnto, God only forseeth, whose cause if the catholiques do defend, and if his spirit be with them (as to most men it is euident) then must they winne in the end, and his wrath will appeare at length agaynst the other parte that iniustly afflicteth them, howsoeuer it be delayed and borne of for a tyme. Nor is the argument good that some do vse to make, *We haue indured thus long and prospered, &c.* For the holy ghost himself answereth, *Ne dixeris: peccauit, & quid mihi accidit triste? altissimus enim est patiens redditor.* Say not: I haue donne amisse, and no hurt hath happened vnto me, for that God is a patient paymayster, and in the end payeth for all.

Ecclij. 5.

Iustin. lib. 3.

The wise Solon told rich Cræsus in his prosperitie that the measure of his felicitie could not be taken but at the end of his lyfe, which in deed fell out to be most miserable: and in England king Henry the sixth concluded a long raigne of fortie yeares with a troblesome and pittifull perturbation of the same. And yet was there

no such



no such violent vexation of subiectes in those dayes as now is, and hath byn for many yeares, wherein truly if we set asyde all respect of religion and of Gods intermeddling in the case, and consider only reason itself, and the opinion of wise wordly men and Philosophers, no man is ignorant but that they agree all, that: *nullum violentum est durable*. And agayne, that: *malus diuturnitatis custos, est metus*. And Christe our Sauour much more fully: *Omne regnum in se diuisum desolabitur*. All which groundes and principles, cannot, but lay before your Lordships wisedomes the importance of some mitigation and mollification of matters for preuenting further inconueniences, if not for the present, yet at least for the tyme to come, espetially if God in his iustice and anger should take from vs her maiestie, all men may forsee in what termes we shalbe quickly, when to the differences of religion shalbe added the other also about the succession, intangled perhaps principally by these respects of religion. And then when exasperated myndes shall come to haue more commoditie of working their willes, and wreaking their vrathes, great extremities may be feared, except the way be made before hand by some temperature of mitigation: for that English natures are vehement (as all men know) in whatsoeuer they take in hand, but espetially in these kynde of differences, as former tymes haue made lamentable experience, and the future I feare will declare the same much more, if preuention be not made; seing that neuer in tymes past concurred so many circumstances of sharp contention both from at home and abroad, as now are lyke to be: no forayn prince being neer about vs but wilbe desirous to haue an oare in the guyding of this bark if once it be affote, either for their owne pretences or for their frend, or agaynst their opposite: besydes the different reasons of state that may moue diuers parties at that day, as Fráçe, Fládrés, & Dénark, that our future king be not ouerstrōg, Spayne, Fráçe, & Fláders, that he cōcur with them in religiō: Englād generally that he subiect vs not to an other crowne; Englād in part that he be homeborne; and England in three partes to the fauor or disfaueur of three distinct religions, Protestant, Puritan, and Catholique, euery parte for his owne.

And as these things are manifest in themselues, so is it also no lesse euident, that the only or principal meane to preuent these dangers, were to mitigate somewhat these acerbities now, to the end that men of different religions dealing more freindly together, might in time either come to be all of one opinion, or at leastwise to agree in some good temperature for this publique afaire of the common-wealth,

Cicero off.  
lib. 2.

Luc. 17.

The dangers after  
her Maisties  
death.

which is impossible to do while matters of religion are pursued with such hostilitie, as for many years they have bin.

The exam-  
ple of Aug  
and other  
kings.

To which consideration there commeth also an other of no lesse moment in myn opinion, which is, that her Maiestie hauing raigned now a goodly number of years (being neer the one and fourtie of her scepter) as she followeth fast on the rate of Octavianus Augustus yeares of Empire, so would she imitate his sweetnes and felicitie also in disposing his later yeares (euen from the number of fourtie that her Maiestie is now at) to the exhilerating of all her people generally as he did, and therby came to be so deare, & so intirely beloued of all, as the publique teares of all did testifie at his death, all crying and wishing, that either he had neuer bin borne, or neuer dyed, neuer bin their Emperor, or neuer left to be, referring the former parte of their wish vnto the beginning of his gouernmēt, which had bin prejudicial to their common wealth, and the second to his latter end, which was most grateful to all.

Kings of  
England.

And this particuler point of Augustus his proceeding, diuers noble, kings also of her Maiesties progenitors haue induored to imitate by special dissignement, & namely the two famous Henryes the fourth and seuenth, and Edward also the fourth, who albeit they entered by dint of sword, and had many sharp bickerings for diuers yeares, with their oposite factions, yet all three of them so disposed themselves to clemencie towards their later dayes, as they were most dear euen to them that had bin their enemies, and oposit at their first entrance to the crown.

In the 6. in-  
counter.

VVhich circumstance notwithstanding of difficultie, doth not occur to her Maiestie in the matter proposed for fauour of the Catholiques, for that she neither entered the crowne by force of armes, nor had she the catholiques of her realme against her therein, but rather they were the people that principally & with most harty affection assisted her Maiestie to the quiet and peaceable possession of the same, as in another place more at large hath bin declared. And euer since they haue liued with that dutifull obedience to her Maiestie in all tēporal matters, which to any of her catholique ancestors hath euer bin exhibited by their dearest people.

VVherfore seeing there is no difficultie nor demerit on the behalf of the catholiques why this benifit should not be granted to the, who were in possession of it at the entrance of her Maiestie to the crown, and had expresse promises to haue it continued stil: and on the other side, there be many and most weightie reasons to moue her Maiestie to haue



to haue compassion of them, and to aleuiate their grienous pressures and vexations after so many years of sufferance, your Lordships haue the most honorable, iust, and pious cause in the world, wherein to be mediators to her Maiestie for so principala parte of your common-wealth, as your catholiques be.

And for so much as this cause hath not only these three partes specified of pietie, iustice, and honor, to moue your Lordships withall (which yet I presume would to such men be sufficient) but also includerh so many otherlike perswasive motiues, as either prudence or christian reason of state can comprehend (as namely security, continuance, strength, vnion, peace, defence, vtilitie, comfort, ease, ornament, alacritie, facility, and the like) great hope is conceiued that your Lordships wil not refuse to imbrace the same.

And surely (my lordes) the same reasons and many more might iustly moue her Maiestie and your Lordships also to take in hand the perfection of that greatest woorke, so earnestly thought vpon by her Maiesties noble father King Henry the eight in his later dayes, as before you haue heard, by the publike protestation and othe of Bishop Gardener, his neereft and dearest Councelor in those dayes. And you haue in the same matter the present example and president of the great king and kingdome of France, which most wisely and happely hath followed the same resolution, and hath found infinite ease, honour, and benefyte therby, both before God and man: and it is and wil be of great consequence in Christianitie, and ought no doubt to moue her Maiestie and your Lordships much. Yet for that the hartes of Princes are in the handes of God to be moued, when to his diuine wisdome, mercy, and iustice I halbe thought best, and for that the sinnes of our coutrie are great & manifold, which haue brought forth so greeuous afflictions vpo our selues by our selues: if the multitude of these our demerits be such as do hinder so great & vniuersal a blessing as would be for vs to see her Maiestie and the realme reunited agayne to that spiritual fountayne of the sea Apostolique by which all perfect vnion must insue, yet in a secundarie degree of comfort is desired, that at least the persecution for religion may cease agaynst Catholiques, and they be suffered to lyue in the religion wherein her Maiesties noble ancestors, and your Lordships forefathers liued and dyed most christianly, and honorably, from the first conuersion of our land from paganisme to christan religion euen vnto these our dayes. The memory of which your progenitors now dead, and of their soules yet liuing and what sense and feeling they haue

The example of King Henrie the eight, and the King of France.

In the 3. incounter.

An important consideration.

haue of these things, and what they would say to you and do in this behalf, if they were heer again to see men afflicted and pursued for that faith and religion which they so much esteemed and sought to aduance, and by which we cannot but piously presume and hope, that they be now saued and made partakers of Christes euerlasting glory, with whome we can neuer haue parte nor fellowship again, if we follow not their steps in the same religion, this cogitation (I say ought greatly to moue your Lordships to do somewhat in this so weightie and important sute of the afflicted catholiques.

A ioyful  
state.

And further I appeale to your Lordships wise consideration what a comfort it might be to her Maiestie, now in her elder age, and later part of her gouernment, and to your Lordships also to see once all sortes of people merry, contented, louing, and confident within the realme, al to laugh and sing together, all to pray to God most hartely for her Maiesties health, wealth, and prosperous long continuance; al to be vnited in defence of the realme; all made friends and familiar together, as in Germanie and other places men be, notwithstanding the differences of religion, which more easely perhaps would be taken away and vnion brought in; when freely and confidently men might confer, and eche man shew his reason without feare, and heare another mans argument without suspicion of fraud or violence to be vsed.

The first  
proposition  
of Prote-  
stantes in  
the world.

This was the first proposition that Protestantes made vnto the world at their first appearance, which they accompanied with many scriptures & reasons both diuine and humane that sayth ought not to be forced. They haue obtrayned in sundrye countries their petition, and therfore cannot in reason and honor be agaynst the same petition now made by Catholiques to her Maiestie and to your lordships in England: and that with so much more equitie and iustice, by how much longer Catholiques haue byn in possession of their Religion, then Protestantes of theirs, especially within England.

Your Lordships haue had many yeares experience now of the present maner of proceeding by affliction of Catholiques, where one part of the land hath wept, while the other hath laughed; the one sort sighed, while the other singed, the one triumphed, while many others haue mourned, complayned, and exclaymed: let some proof be made of the other way also, wherby contentment is geuen to all, let it be tried once in her Maiesties dayes how matters will go when all enmitie and hostilitie is taken out of the bowels of our commonwealth, when the catholique man and woman in England



may deale with their neighbour in loue and confidence; when our noble and worshipful gentlemen abroad may returne home, & shew their loyal duties to their Soueraigne without offence or peril, or force offered to their conscience for matters of religion; when our English merchantes may traffique freely throughout the world without peril of piracie or confiscations, when our home gentlemen may trauel with lyke libertie where it seemeth them best for increase of their experience to serue their country, when our English students may visit forrayne vniuersities without restraint, and strangers come to ours and speake, confer, dispute, and reason with modestie without danger of intrapping.

Let this (my good Lords) be proued for a time, and let your honors as principal members of this afflicted body of our deuided realme, be suters vnto her Maiestie, as to the head, for this sweet and holesome medicine by peace and composition within it self.

VVhereby there is no doubt but much honor & merit wil grow vnto your Lordships, much comfort, ease, & securitie, to her Maiestie, much ioy & vtilitie vnto all her subiects, much edification vnto our neighbours about vs, much care and solicitude be taken away from all sortes of English, much trooble and charges of warres excused, much strength added to the common-wealth, many perils diuerted, both for the present, and the time to come, many benefits and benedictions in few euery way, if I be not deceiued: which yet I leaue to the high and most holy inscrutable prouidence of almightie God, to determine at his pleasure, and to your Lordships wisdomes to consider with due maturitie.

And so most humbly I take my leaue.

This first of September

1598.

R